

ESSENCE OF BHAGAVAD GITA

Translated and interpreted by V.D.N.Rao, former General Manager, India Trade Promotion Organization, Ministry of Commerce, Govt. of India, Pragati Maidan, New Delhi, now at Chennai

Other Scripts by the same Author: Essence of Puranas:-Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata;Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa

Dwadasha Divya Sahasranaama: a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri; b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata; c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.

Stotra Kavacha- A Shield of Prayers -Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra Lingarchana-Essence of Paraashara Smriti- Essence of Pradhana Tirtha Mahima

Essence of Upanishads : Brihadaranyaka , Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda ; Also ‘Upanishad Saaraamsa’ -Essence of Maha Narayanopanishad; Essence of Maitri Upanishad

Essence of Virat Parva of Maha Bharata- Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra

Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya -Bhogy-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references.

Preface

Bhagavad Gita is the essence of ‘Tatva Jnaana’ the Knowledge of Fundamental Principles of Life such as the three qualities of nature, the four objectives of life, the four ‘paashaas’/ life bindings , the five elements, the six subjects of study, six virtues, the four levels of consciousness, the eight limbs of yoga, the nine steps of devotion and further more! *Kaarya kaarana kartutve hetuh Prakritiruchyate, Purushassukha duhkhaanaam bhokritve heturuchyate/* The cause and effect of this inretaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchendriyas enters the Individual Self in the form of Consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The ‘Land Lord’ rents out the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible to reach and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the the person with body concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts.

Thus Bhagavad Gita is crafted as of Eighteen Chapters of Arjuna Vishaada, Sankhya, Karma, Jnana, Karma Sanyasa, Dhyana, Jnaana Vigjnaana, Akshara Parabrahma, Raaja Vidya Raaja Guhya, Vibhuti, Vishvarupa Sandarshana, Bhakti, Kshetra Kshetragjna Vibhaga, Guna Traya Vibhaaga, Purushottama Praapti, Daivaasura Sampad Vibhaga, Shraddhaatraya Vibgaga and Moksha Sanyaasa.

The Varaha Purana Sampaadita Bhagavad Gita Mahatmya provides an insight on the Gita Pathana-Shravana- Nidhi Dhyasa: Who ever of humanity could study and analyse with concentration and attention the entirety of Bhagavad Gita should be rewarded with Jnaana Siddhi and Parama Pada! If all the eighteen chapters could not be so studied, they could do so the three quarters viz. of Nine ‘Adhyaayas’ would reap the fruit of Go-daana! A half of ‘Bhagavad Gita Paaraayana’ of would authorise ‘Ganga Snaana Phala’ and of a quarter of three chapters of ‘pathana’qualifies for the resultant Soma Yaaga Phala. ‘Prati Dina Paarayana’ of one each of Gitaadhyayas would qualify Rudra Loka Prapti as one of the Pramatha Ganas for long and contented life. Such study of just a quarter of a chapter even would bless with ‘Manvaanta Manava Janma’ or Respectable Human Life. Gita Pathana of ten stanzas, or seven, or five, four, three, two or at the least one shloka with digesting the meaning daily there of would yield in ‘Chandra Loka Nivaasa’ for ten thousand years. *Gitaapaathasamaa yukto mrityo amaanusataamvrajet/* As a human being resorts to Gita Pathana on the death bed accomplishes ‘Devatva’. Even after committing terrible and most inexcusable sins, the later study by way of understanding and absorption of Bhagavad Gita would qualify for ‘Vaikuntha praapti’. A person after satisfying the ‘nithya kamas’ as per the day regularly without fail and keeps in mind the thought of the essence of Bhagavad Gita chapterwise, that blessed Human is as good as a ‘jeevan mukta’!

With prostrations to HH Vijayendra Saraswati of Kanchi Mutt, may I dedicate this Essence of Bhagavad Gita to my Parents and Parents -In- Law who blessed me and all of my family members with toning up our training- teachings- tolerance -trust worthiness and truthfulness!

VDN Rao and family

Contents

Preface	3
Introduction	5
Summary of Bhagavad Gita	7
Bhagavad Gita Paaraayana Vidhi	15
ADHYAAYA ONE: ARJUNA VISHAADA YOGA:	16
ADHYAAYA TWO- SAANKHYA YOGA	19
ADHYAAYA THREE- KARMA YOGA	30
ADHYAAYA FOUR- JNAANA YOGA	35
ADHYAAYA FIVE- KARMA SANYAASA YOGA	42
ADHYAAYA SIX- DHYAANA YOGA	46
ADHYAAYA SEVEN- JNAANA VIGJNAANA YOGA	51
ADHYAAYA EIGHT- AKSHARA BRAHMA YOGA	56
ADHYAAYA NINE- RAJAVIDYAA RAJA YOGA	62
ADHYAAYA TEN- VIBHUTI YOGA	67
ADHYAAYA ELEVEN- VISHVARUPA SANDARSHANA YOGA	86
ADHYAAYA TWELVE-BHAKTI YOGA	90
ADHYAAYA THIRTEEN - KSHETRA KSHETRAGJNA VIBHAAGA YOGA	91
ADHYAAYA FOURTEEN- GUNATRAYA VIBHAAGA YOGA	97
ADHYAAYA FIFTEEN- PURUSHOTTAMA PRAAPTI YOGA	99
ADHYAAYA SIXTEEN- DAIVAASURA SAMPADVIBHAAJA YOGA	102
ADHYAAYA SEVENTEEN- SHRADDHAA TRAYA YOGA	104
ADHYAAYA EIGHTEEN- MOKSHA SANYAASA YOGA	105
SHRI BHAGAVAD GITAA MAHATMYA	113
TEXT OF SHRI BHAGAVAD GITA IN SANSKRIT	115

ESSENCE OF SHRIMAD BHAGAVAD GITA

Jaatasya hi dhruvo mrityuh dhruvam janmamritasyacha, tasmaadaparihaaryeedhe na twmam shochitu marhasi/ - - - Karmanyedhikaaraste maa phaleshu kadaachana, maa karma phala hetur bhuuh maa te sangostva karmani/ Chapters II Stanzas 27 and 47 of Bhagavad Gita/ Every Being as born is destined to die; and the dead Being is destined to be reborn again and again. This is the ‘Prakriti Dharma’ or the Law of Nature. As none ever could reverse this, then why ought any one to regret it at all! Emphasising this Truism, Lord Krishna enlightens Arjuna - as being the Narayana and Nara as Vishnu and Superior Human Being- to concentrate on ‘Sat Karma’ or Deed of Virtue without asking for- let alone expecting or demanding the resultant fruits which are assessed and reaped as per Natural Justice.

Introduction

In the process of Universal Creation on Earth, Human Beings enjoy a special and enviable status, being superior to animals, birds, water creatures and others. This is essentially owing to the mind and consciousness - ness. The mind and its ancillaries are essentially three folded viz. with awareness of the surroundings and happenings around - the experience of childhood, youth, married life, aging process, and the concern of death besides of aftermath- and finally about the access of knowledge by the self- experience, by parents, by self studies of learning, objective experiences and by guides. This was how Lord Shri Rama the epic hero learnt, and so did Gautama Buddha on looking at the miseries all around notwithstanding the fleeting images of the so called bouts of self deceptive pleasures and ephemeral happiness.

A human being is stated as a machine which a ‘jada padaartha’ or insentient and insensible being gets driven by mind, its thinking capacity. This motivation is lent by the self consciousness and its innumerable corollaries. Such awareness is a direct fall out of ‘Jeevatma’ or the direct reflection of the Supreme Consciousness aptly called Paramatma! Thus the human body, or for that matter of any Being of ‘Charaachara Jagat’ or the whole lot of moveable or immobile ‘praanis’, is activated by that Unknown- Unseen- yet ever Alive-Ever Lasting- Ever Knowing and ever Controlling Power. Thus no person or thing with a body and sense with life is denied of the ability to act- react- or inact. Thus the Jeevatma is ever present as a mute spectator of the living body inside the chariot which is driven by the mind as the charioteer with panchendriyas of five each of jnaanendriyas cum karmendriyas represented by ‘Pancha Bhutas’ or Five Basic Elements of Earth- Water-Fire- Air and Sky. In turn, these get motivated by Tri Gunas of Satva- Rajas- Tamas or the attributes of creativity- preservice-and destruction.

Paramatma as reflected on Antaratma manifested in the form of a celestial being named as Yaksha caught hold of Pancha Pandavas of the Epic of Maha Bharata vide in ‘Aranya Parva’ and the Senior most of them, Yudhishtara alias Dharma Raja stood out the questionaire aptly popular as **Yaksha Prashna samvaada:**

1) Who makes Sun rise and ascend to the skies, circles around, sets on the horizons, the true nature of Sun and where ie Sun established; reply is : Brahma makes Sun to rise and ascend to horizons, Devas perform the encircling, Dharm Deva sets the Sun the True Nature which is Sun Himself and finally Sun is established in Truth ; 2) What instills divinity and virtuosity of a Brahmana, what sustains and upkeep that virtuosity, what is the human like quality of a Brahmana, what is the conduct akin to a vicious

Brahmana; the replies are ‘ ‘Swadhyaaa’ or Self Study, Penance is the Sustainer; death is the natural quality of a Brahmana and criticising others is the vicious conduct of a Brahmana! 3) What is the divinity or virtuosity of a Kshatriya, the sustaining power to him, natural quality of a his class and the most vicious act of a kshatriyas! The respective replies are constant practice of archery, conducting Yajna karyas and performing oblations, fear is the natural quality and the heinous misconduct is not to save and run from the battles! 4) What is like the Mantra in the context of Yagynas and oblations, who is the performer of these oblations, who is the acceptor of the oblations in yagnas, and what is that which yagnas surpass! The replies respectively are breath, mind, Veda shlokas called ‘richas’ or stanzas and what surpasses yagnas are Richas indeed! 5) What is heavier than Earth, higher than heavens, faster than wind, far more numerous than straws; the replies respectively are mother, father, mind, and human worries. 6) who is the friend of a traveller, who is the friend of the sick, who is the friend of the dying man. The replies respectively are a companion, a physician and charity. 7)What is that which when renounced makes one lovable and endearing, what is that once when renounced after becoming rich, and what is on attaining very rich one needs to renounce! The replies respectively should be to renounce pride to make one lovable, to renounce desire on becoming rich and to renounce avarice for attaining happiness.8) Which enemy is invincible; what constitutes an incurable disease; and what kind of human being is of nobility or otherwise. The answers should be one’s own anger, greed is an incurable disease and noble are they who pardon others mistakes and ignoble are those who are retaliatory and unkind. 9) Who is truly happy, what is the great wonder, what should be the ideal path and what is the great news? The replies should be: a person without debts is truly happy; the greatest wonder is that death is certain sooner or later but one wishes to live further; the ideal path is elusive as even Shritis and Rishis are of varied views and therefore one’s own Inner Conscience is what ideal path determines about since Truth about Dharma and Duty are thus hidden in the cave of the individual hearts. Finally, the greatest news is that the world is full of ignorance like a Pan while Sun is the Fire, days and nights are like fuel, ‘kaala pravaah’ or the cycle of Time comprising months, seasons and years are like the ladle, and indeed the Greatest Master is the cook *par excellence*! That is the Greatest News from all directions of North-East-West-and South!’

In other words, the four most objectives of human life are four fold: firstly the right to eke out life which aims purposineness - the ‘Sat Karma’ or truthful deeds. Secondly the manner in which such life is to be accomplished by knowledge or the Jnaana. Then the Third huge step is to discard materialism which basically means aversion of desires. Finally the quest of Truth the Immortality. The end result is hinged on a few ways and means justifying the end results. Firstly For instance as ‘Seva’ or Service to Co-Beings like that of ‘Manava Seva’. Then pursuit of the ‘Varnaashrama’ as indicated by the statement of ‘*Svadharmo nidhanam shreyah, paradharmo bhayaapahah/* or one’s own ‘kula dharma’.Secondly to pursue a religion with which to reach the mountain top of Bliss: *akaashaat patitam toyam yathaa gacchati saagaram, sarva devamnamaskarah Keshavam prati gacchati!* Or the rain falls from the sky finally get absorbed in the Oceans and likewise all the religions tuned to Virtue lead to the top by various paths. This indeed the Objective of Human Life!

Thus Bhagavat Gita is the Outstanding Song of Human Life readily impacting human life with an appeal to all religions, sub religions, and all walks of humanity irrespective of caste, creed, sex, and faiths. It contains 18 chapters, seven hundred stanzas, and possibly taking a duration of some hour and half recital. This is couched in the exchange of question and vivid explanations between Arjuna and Shri Krishna the Ten Incarnations of Maha Vishnu Him Self.

Following is an attempted quintessence of Bhagavad Gita as per Padma Puranaa, detailing chapter wise details. **This would follow the translation of the Original** Bhagavad Gita.

Summary narration of of Bhagavad Gita from Padma Purana as translated:

‘As Bhagavan Vishnu was in ‘Yoga Nidra’(Yogic Slumber) on Sesha Nag in the midst of Ksheera Sagara (Ocean of Milk) stating that he was meditating Bhagavan Maheswara, Devi Maha Lakshmi wondered as to why did Vishnu assert that he was Paramatma himself and none else! Did he not ask Arjuna in no uncertain terms that he should fight without hesitation and dedicate all actions and results to Him, since He was the Cause, the Causation and the Causer! Fully endorsing what Devi Lakshmi said, Bhagavan defined that out of the Eighteen ‘Adhyayas’ (Chapters) of Bhagavad Gita, five Adhyayas constituted five of his Faces, ten Adhyayas were his ten hands, one Adhyaya was his belly and two were his two feet. He further gave the illustration of Susharma and said that intelligent people like him who read an Adhyaya of Gita a day or half of it or a quarter, or atleast a stanza, would certainly secure Mukti.

Susharma was no doubt a Brahmana by birth but was a chronic sinner; he did neither dhyana nor japa, neither homa nor ‘Atithi Satkar’ or Puja of Guests; on the contrary he was a drunkard, meat eater and a regular womanizer. One day he died of a snake bite. After experiencing retribution in various ‘Narakas’, he was born as a bull and served under an oil-extractor for seven to eight years and died out of hard work and exhaustion. A few persons contributed prayers for the animal’s salvation and among them was a ‘veshya’ (prostitute) who donated some ‘Punya’ on her account. In the rebirth the bull became a pious Brahmana in the same village as a ‘Jyatismara’ with the gift of memory of the past birth. He met the Veshya and enquired as to which Punya that she donated at the death of the bull. She said that she bought a parrot which used to mutter some lines of a stanza always although she did not guess what was it but surely that muttering had highly soothing effect. The Brahmana asked the Parrot and the latter said that she was earlier in an Ashram in a cage where a Rishi was teaching something to his disciples and it learnt it but a hunter stole the bird and sold to the Veshya. The Rishi conveyed that he taught the **First Chapter of Gita!** That was the Punya which the Veshya acquired from the parrot’s muttering that was learnt at the Ashram. Such was the Mahtmya of the First Chapter.

Bhagavan Vishnu then explained to Devi Lakshmi the significance of the **Second Chapter of Gita.** A Veda Pandit Deva Sharma of Purandarapura in Dakshina Bharat was anxious to learn and attain ‘Tatwa Gyan’ and came across a visiting Mahatma about his desire. The Mahatma directed Deva Sharma to a Goat Keeper called Mitra van at Sowpur in a forest seated on a rock on the banks of a river bed nearby. Mitra van narrated one of his experiences about a tiger approaching a helpless goat; all other goats fled away but this one waited as though it welcomed the tiger to eat him up. The tiger hesitated and asked the goat as to why he had the courage to stand firmly but did not run. The goat questioned as to why the tiger did not pounce on her! The tiger replied that her hunger subsided suddenly. Both the tiger and the goat met a Mahatma in the forest and he asked them to approach a Vanara Raja (Monkey). The Vanara Raja replied that there was a highly religious Brahmana named Sukarma who meditated in a Shiva Temple not far off for long time. When Sukarma was asked, he said that one Maha Purush appeared in the Temple and Sukarma requested him to teach him Tatwa Gyan. The Maha Purush asked Sukarma to read an inscription on a rock nearby the Temple from the Second Chapter of Gita emphasizing the importance of ‘Abhyasa’ or Practice. Having said this, the Maha Purush disappeared. The Second Chapter states:
Karmaneyvaadhi kaarastey maa phaleshu kadaachana, maa karmaphala heturbhuh maa tey sangostva

karmani/(Partha! You have freedom only to perform your duty. The rest is not relevant to you. But You should perform the ‘Karma’ without expecting the fruits). Bhagavan defined a Tatva Gyani as follows: *Duhkheshvanu dvignamanaah Sukheshu vigataspruhah, Veeta raga bhayakrodhah Sthidheermuniru chyatey* (A Stitha-Pragna or a Tatva Gyani is he who is least disturbed when there is unhappiness and difficulty and gets elated when there are reasons to be delighted; if one could practise equanimity without desire, fear or anger, that only is the feature of Tatva Gyan (Sthita Pragnyatwa). Thus the chain of Deva Sharma-the Mahatma-Mitravan the Goat Keeper-the Tiger and the Goat-the Vanara Raja-Sukarma and the Maha Purush revealed the Message of Tatva Gyan which simply stated that one should practice one’s own duty and Tatva Gyan would unfold itself!

Describing the Mahatmya of the **Third Chapter of Gita titled Karma Yoga**, Bhagavan cited the example of a Brahmana named Jada who practiced the profession of a ‘Vaishya’ or of business. He amassed wealth from this line but became a victim of vices. He desired to earn more and travelled to a far off city. On way he halted for the night and slept off under a tree in a village. A gang of robbers looted and killed him and he turned to be a ‘Pretaatma’ (goblin) and resided on the same tree. Jada’s son was a dutiful Brahmana and followed the duties of a Brahmana. As he was concerned of his father’s whereabouts, the son asked a friend of his father and he conveyed that the latter was looted and killed on way in a village under a tree. Being highly saddened by the news, he proceeded to Varanasi to perform the obsequies of his father and coincidentally halted under the tree of the same village where his father also halted for an overnight stay and got killed by the gang of robbers. Before he desired to sleep, the son recited the Third Chapter of Gita; his father who was also on the same tree as a Preta appeared before the son, and while boarding an air-plane to Vaikuntha since he was redeemed as a result of the recital of the Third Chapter of Gita, he asked his brothers also to revert to the Brahmana Varna at once and observe the duties concerned and more importantly recite the Third Chapter. Since Jada’s son was also visiting Varanasi anyway as planned by him, the son should invoke the forefathers of the Vamsa by reciting the Karma Yoga or the Third Chapter of Gita so that they too would realize Salvation. The principal message of the Third Chapter stressed: *Shreyan swadharma vigunah pardharmatswanushthaat, Swadharmey nidhanam shreyah Para Dharma bhayaapah/* (Even if one feels that the ‘Dharma’ or duty of somebody else’s is attractive, one must observe one’s own Dharma since ‘Para Dharma’ or Dharma of others is worse than death). Another significant instruction given by Krishna to Arjuna in this Chapter stated: *Mayi sarvaani karmaani sanyasyadhyatma chetasa, niraaseermamo bhutwa yudhyasya vigata jwarah/* (Partha! I create all actions and hence perform your duty targetting me and leaving results to me and fight). As the son followed his father’s instruction in letter and spirit and all the forefathers flew to Vaikuntha by air-planes, Yama Dharma Raja was concerned that several ancestors were leaving away to Vaikuntha from Narakas as per the directive of Vishnu dootas and thus double-checked from Lord Vishnu and the latter endorsed the instructions. As Yama Raja enquired of Vishnu whether there were further instructions to him, the latter replied that he should better perform Yama Raja’s own Swadharma!

Bhagavan Vishnu narrated to Devi Lakshmi the illustration of Mahatma Bharat worshipping at Vishwanatha Temple of Varanasi on the banks of Ganga, while signifying the Mahatmya of the **Fourth Chapter** of Gita- Jnana Yoga. One day, he desired to rest under the shade of two bilva trees which were located side by side with a gap of five-six feet. Bharat kept his head at the bottom of one bilva and placed his feet at the bottom of another tree and recited the Fourth Chapter and after a while left for his home. Even as he was leaving, he found that the trees were fast drying up and when he reached home he found two ‘Kanyas’ (young girls) at his house. The Kanyas thanked Bharat profusely and said that were relieved

of a curse by a Tapasvi named Satyatapa that they received at a curse at a Kshetra called ‘Chhinna Paapa’ (Relieved of Sins) on the banks of River Godavari. The two Kanyas were two ‘Apsaras’ bathing half nude seeking to entice the Tapasvi at the behest of Lord Indra since the latter felt a threat to his Throne at Swarga, whereas the Tapasvi’s desire was to attain ‘Jeevan Mukti’ or Mukti while he was alive; hence the curse that the Apsaras should turn as trees at Varanasi on the banks of Ganga. When the Apsaras pleaded for mercy, the Tapasvi agreed to get their original forms when a Mahatma called Bharat would one day rest under the trees reciting the contents of Jnana Yoga in the Fourth Chapter of Gita. The redeemed Apsaras took up to the regular recitation of the Fourth Chapter of Gita. Incidentally, it was in this this Adhyaya titled ‘Jnaana Yoga’ that Lord Krishna declared: *Yadaa yadaahi Dharmasya glaanir bhavat Bharata! Abhyuddhhaana madharmasya sadaatmaanam srijaamyaham/ Paritraanaaya Saadhunaam vinashaya cha dushkirtman, Dharma Samsthaapanaarthaaya Samshavami Yuge Yuge* (Arjuna! As and when Dharma is affected adversely and Adharma prevails, I shall take the ‘Avataras’ (incarnation) to vindicate the cause of the Virtuous and destroy the Forces of the Evil!)

Underlining the magnitude of the **Fifth Chapter** of Bhagavad Gita, Lord Vishnu told Lakshmi example of a Brahmana named Pingala of Madra Desha, ignoring his responsibilities as a Brahmana but built up expertise in music and dance and eventually achieved reputation in the profession as also proximity to the King as his favourite. He married a woman of low caste called Pingali alias Aruna. One night, being jealous of Pingala, Aruna killed him in his sleep. He suffered in Narakas and was born eventually as a vulture and after her death due to pox, Aruna was reborn as a parrot. Being aware of the memory of previous life, the vulture saw the parrot and tore it apart as the latter was dropped in a pond. A hunter spread a net and the vulture was entangled and died as he threw the vulture’s body too fell in the same water body as the parrot fell. Surprisingly, both the birds achieved salvation! They asked Yama Dharma Raja as to what was the reason for both the sinners of equal guilt to head for Swarga since Pingala left the duties of a Brahmana and had loose morals while Aruna killed Pingala! Dharma Raja explained that their dead bodies fell in the same water body leading to a River on the banks of which was a pious Brahmana always reciting the Fifth Chapter of Karma Sanyasa Yoga in Gita!

Bhagavan Vishnu narrated to Devi Lakshmi the value of **Sixth Chapter** of Gita entitled Jnana Yoga and described the virtue, fame and high charitable disposition of the King Janashruti. Even Devas made flying trips as ‘Hamsas’ (Swans) to his Kingdom on the banks of River Godavari with Pratishtanapuri as its Capital to appreciate the noble deeds being executed by the King. Once the King while strolling on the top of the Palace overheard the remarks of flying Hamsas that the King’s greatness and virtue were nearing even those of Mahatma Reik’s who was residing at Manikeswar on the top of Himalaya Mountains beyond the Kashmira Region. The King immediately decided to visit Manikeswara at the Temple of Bhagavan Chandrasekhara where Mahatma Reiki stayed. On way from the Pratishtanapuri, the King along with his big entourage passed through several important Tirthas and worshipped Kasi Vishwanath, Gadadhar at Gaya, Shri Krishna at Mathura near Kalindi (Yamuna) and on to Kashmirapuri where he stopped over at the Manikeshwara Temple of Bhagavan Shiva. At the main Dwara of the Temple, the King spotted a beggar-like Sadhu stationed on an empty cart under a big tree. The King’s Sarathi (charioteer) introduced the King to the Mahatma who made kind enquiries about the various charities, construction of temples, water bodies and public gardens as also Yagnas and Vratas that the King was responsible for. Then the King sought to donate several chariot-full of gifts of Dhana (money)- Dhanya (foodgrains), Cattle, Jewellery and clothes. The Mahatma became suddenly furious and shouted on the King in white anger: ‘Arre Low Class fellow! You think you can buy me with these gifts? Has not

somebody told you about me? Take these away and get lost!’ The King was dazed at this sudden spurt of the Mahatma’s rage and was afraid that he might not give a ‘shaap’ (curse) to him. The King profusely apologized and fell on his feet shivering with fear and shame. After the Mahatma cooled down, he conveyed to the King that he always recited the Sixth Chapter of Gita on ‘Jnaana Yoga’: *Yadaa hi nendriyaartheshu na karmaswanu- shajjetey/ Sarva sankalpa sanyaasee yogaarudhastha dochatey* (A Saadhaka or Yogi would become ripe only ‘Indiras’-body parts of external and internal nature- and their desires are left out, Karmas or duties are too avoided subduing the feelings of the giver or the taker and the totality of the ‘You’ or ‘I’ is avoided then only one becomes a Yogi).

Somewhat on the lines of the Brahmana Jada in the Third Chapter earlier, Shankhakarna too followed the Vaishya profession, became extremely rich and desired to marry for the fourth time and proceeded to a neighbouring village. But on way, he was bitten by a serpent and died and was born again as a serpent. He came in the dreams of his sons as a serpent and conveyed that he did crores of cash and jewellery at such and such a shrub in the backyard of their home. Next morning, the brothers dug up at the location as per the dream, but a serpent appeared, desired to ascertain their identity and said that they should recite the **Seventh Chapter of Gita** titled Vigyan Yoga at once. To their utter surprise, the serpent took the form of their father, handed over huge reserve of gold and jewellery to the sons and boarded a Viman destined to Vishnu Loka. The sons were all virtuous, performed Yagnas, charities and such other noble tasks as digging up wells, water bodies and construction of choultries, rest houses etc. for public benefit. Most importantly however was the recitation of the Seventh Chapter of Gita and attained Vishnu Loka! The essence of this Chapter was stated by Bhagavan to Arjuna as follows: *Beejam mam Sarva bhutaanaam viddhih Parthah Sanatanam, buddhirbuddhimatamasmi Tejastejasvinamaham/ Balam balavataam chaham kamaraga vivarjitam, Dharmaa virudho bhuteshu kaamosmi Bharatarshabha/* (Partha! Do realize that the timeless seed responsible for germinating the entire Creation is me; I am the Intelligence to the intelligent; Radiance to the radiant, Physical Power to the powerful etc. I am also the desire and hatred; virtue to the virtuous, vice to the vicious and so on!).

About the ‘Mahatmya’ of the **Ashtama Adhyaya**, Lord Vishnu gave the example to Devi Lakshmi of Bhava Sharma who lived in Amardakapura in Dakshina Bharat. Being a Brahmana by birth, he married a ‘Veshya’ and was a meat-eater, wine drinker and a debauchee. Once he and his wife were drunk dead and became huge ‘Tada Vrikshas’ (Palm Trees). Another Brahmana couple called Kushibal and Kumati were wrong examples of deceit, greed, and anger. Kushibal used to accept ‘daanaas’ of horses and ‘Kaala Purusha Pratimas’ and were also involved in base tantras. This couple died and turned out to be ‘Brahma Rakshasas’ and made the ‘Tada Vrikshas’ as their abode. Once a Vedavedya Brahmana came to rest under the trees, when the Rakshasa couple appeared and asked as to how they could get rid of their Rakshasatva and obtain ‘Mukti’. The Brahmana said: ‘Brahma Vidya’s Upadesha’ or teaching, ‘Adhyatmika Tatva Vichara’ or the Awareness of Inner Consciousness and Karma Vidhi Gyana or the Knowledge of performing Karmas / deeds are the three factors which could redeem them! Then the Brahma Rakshasi got confused and said: *Kim tat Brahma! Kimadhyantakam! Kim Karma!* (Who is this Brahma? What is this Adhyatma? And which is this Karma?) As soon as the Brahma Rakshasi muttered these words, a miracle happened and the Brahma Rakshasa couple attained ‘Mukti’ and so did the Palm Trees/ Bhava sharma couple! These were the opening lines of **the Eighth Chapter** of Bhagavad Gita entitled Akshara Brahma Yoga and hence the miracle! The further lines of the stanza stated: *Adhi Bhutam cha kim proktam Adhi Daivam ki muchyatey/* (What is Adhi Bhutam? What is Adhi Daivam?) To this question of Arjuna, Bhagavan Krishna’s reply was: *Aksharam Brahma Param Swabhaavodhyaatma*

muchyatey, Bhuta bhaavodbhava karo virangah karma sanjnitah) (Arjuna! The Supreme and Indestructible Soul is Brahma; His nature is Adhyatmika, Adhi Bhautika and Adhi Daivika)!

The significance of the **Ninth Chapter of Gita** was explained by the instance of a goat being given as a sacrifice at a Yagna by a Brahmana named Madhava who resided at Mahismati Nagar on the banks of River Narmada. The goat talked suddenly in raised human voice to the surprise of the ‘Ritviks’ performing the Yagna as also the audience and said that the Yagna was of no avail since it was certain that human beings would have to be born again, their old age and death were inevitable; the goat also said: ‘Look at my fate; you are going to kill me now!’ Then the onlookers enquired of the goat as to who was it in its earlier birth? The goat replied that he was a Brahmana who desired to perform a sacrifice of a goat kid to appease Devi Chandika, as his son was extremely ill; but Devi Chandika was furious to kill a goat kid to save a child and cursed the Brahmana to become a goat; thus said the goat to the Ritviks and others at the Yagna. It further narrated that in Kurukshetra, a King named Chandra Sharma gave a Kala Purusha Pratima as a ‘daan’ in connection with a Solar Eclipse and from the Pratima a Chandala couple surfaced about to devour both the King and the Brahmana but the Brahmana was quick in reciting the Ninth Chapter of Gita titled ‘Raja Vidya Raja Guhya Yoga’ of Gita and the Chandala couple named ‘Paapa’ (Sin) and ‘Ninda’ (Blame) disappeared. Bhagavan in this Chapter says: *Ananyaschintanaamto maam ye janaah paryupaasatey, Teshaam nithyaabhi yuktaanaam yogakshemam vahaamyaham* (Those who always think and meditate of me always, I look after them and assure them of their welfare)! Eversince then, the King always recited and reflected of the contents of the Adhyaya and eventually The goat which narrated the incident of Chandra Sharma was released to freedom.

Bhagavan Shankara gave the example to Devi Parvati of Brahmana Dhirabuddhi residing in Kashipura who was an unparalleled ‘Vedarupi’ (the form of Vedas) who could readily vision ‘Atma Tatwa; it was widely believed that Bhagavan Shankara always held on to Dhirabuddhi’s hand, run along with him and care for him wherever the Brahmana moved with affection and consideration. What indeed was the kind of Tapa- Homa-Dhyana that Dhirabuddhi performed to deserve this unique treatment that Bhagavan took such concern about him! Once when Bhagavan sat on the mount of Kailash, one Hamsa (Swan) fell at His feet and narrated that it fell with a thud down while flying above in a Sarovar in Saurashtra; the usually white swan got blackened. The Swan told Bhagavan that a lotus shrub with five beautiful flowers was responsible for this incident; it said that as soon as it flew across the shrub it released sixty five bees when it actually fell and thus its form got black. The Lotus Shrub was in its third previous birth a Brahmana house wife called Sarojavadana, who no doubt was a Pativrata but was attracted too much to a Myna Bird in a cage in their home and was unmindful of her husband’s callings as she was immersed in play with the bird; the husband got furious and cursed her to become a Myna bird. The cursed Myna was brought up by a Muni Kanya where the Muni regularly recited the ‘Vibhuti Yoga Adhyaya’ which was the **Tenth Chapter of Gita** and she learnt the contents fully; in her next birth, the Myna bird was born as an Apsara. Sage Durvasa was performing Tapasya on the banks of a Sarowara when the Apsara was bathing and out of fury, Sage Durvasa cursed the Apsara to become a Lotus shrub which was crossed by the Swan and became black in its form. Such was the power of Vibhuti Yoga (the Tenth Chapter) in which Lord Krishna told Arjuna that all kinds of ‘Vibhuti’/ manifestations were his own like radiance, Shaktis, Virtue, Meditation, prosperity and victory. The Vibhuti would include the Swan crossing the lotus shrub was out of ignorance; Brahmani Sarojanavadana’s attraction to the Mynah Bird; her husband’s anger causing the creation of another Mynah; the cursed Mynah’s learning of the ‘Dashama Adhyaya’ from the

Muni; her becoming an Apsara, Sage Durva's curse out of anger creating a lotus shrub, Dhirabuddhi's Vision of Atma Tatva and Parameswara's great affection for Dhirabuddhi!

There would be thousands of instances that would signify the **Eleventh Chapter of Gita** regarding 'Vishva Sandarshana Yoga' and Bhagavan Shiva described only one to Devi Parvati. In Meghankara Nagar on the banks of River Pranita, there was a Parama Bhakta of Vasudeva called Sunandana Muni who undertook a Kshetra Yatra and on way had to halt over a night in a village. The Village head noboubt welcomed the Muni but said that there was a Rakshasa in the village with whom there was an understanding not to kill any villager but might eat up any stranger who did not specify by the Village head; but the Rakshasa ate up the Village head's son himself by mistake. Sunandana Muni asked the Village head as to how this Rakshasa came to this Village. The background was that there was a Brahmana in the village engaged in farming and used to look after his own farm inthe nights. A huge vulture chased a traveller staying overnight in the village near the Brahmana farmer's farm; as the traveller shouted for help since he fell in a ditch and could not pull up by himself, the Brahmana Farmer though could give a helping hand to save the traveller but did not bother. An infuriated Tapasvi cursed the Brahmana Farmer to become a Rakshasa in the village. When the latter begged for mercy, he diluted the cusre saying that if any Buddhiman recited the Eleventh Chapter of Gita and also explain its meaning to the Rakshasa then the latter could be liberated from the Rakshasatva. On knowing the background, Sunandana Muni recited and explained the contents of the Adhyaya to the Rakshasa and latter was liberated. Not only that, all the men and women who were killed by the Rakshasa including Village head boy son were lifted up by a Viman to Vishnu loka. The Chapter stated: *Anaadi madhyantamananta veeryam, Ananta baahum Sashi Surya netram/ Pasyaami twaam deepta hutaasa vaktram, Swatejasa vishwamidam tapantam/* (I am enabling you the Vision of the Supreme Form who has no beginning or end; whose might is unlimited; who has innumerable hands; who possesses Surya and Chandra as his eyes; who has a fiery and radiant face like Agni and who has a powerful and red-hot scorching Form.)

One of the major highlights of Bhagavad Gita was the **Bhakti Yoga (Twelfth Chapter)** explained by Shri Krishna to Arjuna as was narrated by Bhagavan Shiva to Devi Parvati. In Kolhapuri of south-west of Bharata Varsha, the most reputed Maha Lakshmi Temple had been fulfilling the desires of Bhaktas for centuries. A young Prince came into the Temple and prayed to her very earnestly as follows: 'Mother! You are the Icchaa Shakti, Jnaana Shakti, and Kriya Shakti all rolled into One Swarupa; You are the Nishkala, Nirmoha, Nitya, Niraakaara, Niranjana, Antarahita, Antahkarana, and Niramaya; You are the Shatchakra Bhedini, Anahata Dhwani, Bindu, Naada and Kalaa; You are Para, Pashyanti, Madhya and Vaikhari; Brahmi, Vaishnavi, and Maaheswari, Vaaraahi, Naarasimhi, Iaindri, Kaumari, Chandika, Savitri and so on. Maha Lakshmi was pleased with the euologies and asked the Prince of his desire. He told her that his father King Brihadhratha had half-done an Ashwamedha Yagna and died, that although the horse returned successfully after Vijaya Yatra (Victory Travel) it had suddenly disappeared and that his prayer was to secure the missing horse and bless him to complete the Yagna. Bhagavati Lakshmi directed the Prince to approach Siddha Samadhi Muni at the entrance of the Temple and the needful would be done. Siddha Samadhi was approached and the Prince was astonished to vision a few Devatas responsible for the theft of the Yagnashwa at the behest of Indra! He pulled them up and commanded that the horse should be in its original position at once. The Prince was so impressed that he was emboldened to request the Siddha Samadhi to revive his dead father since his body was still in oil at the Yagnashala. The Muni smiled and asked the Prince to take him to the Yagnashaala. Having reached there, the Muni sprinkled 'Mantrajal' and the King emerged afresh from the oil and completed the Yagna successfully.

When asked as to how the Muni could miracles to reprimand Devatas to secure the missing horse and also revive the King to life, the Muni's cool reply was that the powers attained was due to the constant recitation and dedication to the Bhakti Yoga (Twelfth Chapter) of Bhagavad Gita alone and nothing else! The Sacred Book states: *Yo na hrushyati na dveshti na shochati na kaamkshati, Shubhaashubha paritya - gee bhakti maanyassa me priyah/* (A devotee who is free from likings and dislikings as also from happiness and unhappiness, and who dedicates all my deeds to me totally is my favourite); *Etu Dharmya amritamidam yathoktam paryupaasatey, Shraddhadhaana matparaah bhaktaastheva mey priyah/* (Those devotees who keep unreserved faith in me and observe Dharma as I prescribe are my most beloved ones).

Describing the Mahatmya of the **Thirteenth Chapter** of Gita titled 'Kshetra Kshetragna Yoga', Maha Deva told Devi Parvati that on the banks of River Tungabhadra in the Southern part of Bharata Varsha, there was a popular Kshetra called Harihara Nagar where Vedic Brahmana Hari Dikshith lived. His wife named Kuvaacha was however a characterless slut. Looking for a male companion one night, she treaded into a forest and faced a tiger. The tiger felt that if the woman was of morality then she would not kill her but otherwise she certainly would. As the tiger killed the woman, she landed in several Narakas like Rourava and was reborn as a Chandalini. As she grew, she became a victim of diseases and reached a Temple of Jambhaka Devi where a Brahmana always recited the thirteenth chapter of Gita; the purport of the Adhyaya was to distinguish the Kshetra and Kshetragna. Steeped into the world of vice, the soul of Kuvaacha had in the past gone through Narakas as an iron rod went through white heat. Also as a Chandalini with diseases in the current life, she underwent difficult times due to diseases and continued ill-health; thus she realized Kshetra Gyana from Devi Jambhaka Temple when the Brahmana explained the meaning of the Chapter verse by verse and she finally reached Vishnu dhama! *Idam Shareeram Kounteyah Kshetramityabhi dheeyatey, Etadyo vethhi tam praahuhu Kshetragna iti tadvidah/* (Kounteya! This body is known as the Kshetra; by inference, those who realize this truth that if one does honest effort, the Kshetra could lead to 'Ishvara Praapti'). *Kshetragnam chaapi mam viddhi Sarva kshetreshu Bharata! Kshetra Kshetragna yorjnaanam yatthad jnaanammatam mama/* (Arjuna! Do realize that I am the Kshetragna; the real Jnaana is the awareness of the Kshetra and Kshetragna)!

The **Fourteenth Chapter of Gita- Gunatraya Yoga**-highlighted the 'Bhava bandhana Vimochana' (Relief from the shackles of Samsara) and gave the illustration of the King of Simhala Dwipa viz. Vikrama Betala, who went on a hunting spree on horses showing the way in a forest chasing a few hares. The hares crossed a breach which the dogs could not cross easily and there was a peaceful Ashram of Muni Vatsa who along with his disciples always recited the 'Gunatraya Vibhaga Yoga' of Gita. One of the disciples of the Muni cleaned up his feet with water before entering the Prayer Hall of the Ashram where the recitation was practiced. The sand and water mix became muddy and the hares fell in the slush; as soon as the hares fell in the slush, they were lifted by a Vimana bound for Vishnuloka thanks to the Mahatmya of the recitation of the Adhyaya. Meanwhile the chasing dogs arrived and having fallen in the slush they too were airlifted in the form of Gandharvas. The King Vikrama reached the Ashram and the Prayer Hall and asked the Muni for the reason that the hares and horses went to higher lokas. The Muni explained that there was a Brahmana called Keshava and his wife Vilobhana were both vily; the Brahmana killed the wife and was turned as dogs and the wife was born as hares. Both of these thus were beneficiaries of the Recitation of the Fourteenth Chapter of Gita. The message of the Adhyaya was given by Krishna as follows: *Gunaanetaanateetya treen dehi deha samudbhavaan, Janmamrityu jaraa duhkhaihi vimuktomrita masnutey/* (Once the three gunas of Satva, Rajasa and Tamasa which are responsible for the ration of old age and death, then the Beings break away from the chains of Samsara

and attain Salvation.). *Maam cha yopyabhichaarena Bhakti yogena sevatey, sa gunaan Smateethyaitaan Brahma bhuyaya kalpatey/* (He who worships me with unreserved devotion would cross the barriers of the three Gunaas of Satva, Rajas and Tamas and would become eligible to step into the 'Parama Brahma Sthiti' or Highest Salvation!)

The Fifteenth Chapter titled Purushottama Prapti Yoga refers to two distinct Beings named Kshara and Akshara. One is who enjoys life as it is faced with pleasures of life; his prepared for good and bad experiences and carries on daily duties and obligations in the surroundings that he lives within. The life that he leads in the 'samsara' is compared to a gigantic Ashvattha Tree with sprawling branches, its drooping leaves, and deep rooted and ever expanding foundation. *Urthvamuulamaddhasshaakham ashvattham praahuravyayam, cchhandamsi yasya varnaani yantam veda sa vedavit/* On the other hand Akshara is totally indifferent to what the surrounding 'samsara' and its very many and endless distractions and keeping aloof with introspection of what is beyond life and the heavy mix of pleasures and pains that it offers seeks to the Truth of Life beyond. Thus this chapter depicts what is Kshara and Akshara and the secret which is Purushottama!

Maha Deva cited the example to Devi Parvati of an arrogant and uncontrollable elephant named Arimardan belonging to King Khangabahu of Saurashtra in Gujarat, while signifying the **Sixteenth Chapter of Gita** titled 'Daivasura Sampad Vibhaga Yoga'. A number of elephant tamers from the neighbouring Kingdoms landed to control Arimardana, not only to secure hefty Prizes of high value but also name and fame but to no avail. Heavy iron rods, piercing tridents and such other weapons were used but despite streams of blood flowing from the body, the animal was getting further wilder. One Brahmana arrived at the scene and touched the elephant with affection and everybody was taken aback since it was not even allowing touching it earlier. Queried as to how the miracle happened, the Brahmana that he attained Siddhis due to the relentless recital of the Sixteenth Chapter of Gita. The King then ordered that the elephant be freed and move about freely on the streets of the Nagar and even children used to play with it for fun! *Dambho darpohi maanascha krodhatparaarushya meyvacha, Agnaanam chabhi jaatasya Partha! Sampadaaasurim/* (Partha! Ignorance, arrogance, pretentiousness, egotism, anger and self-image are all natural phenomena of Asuras). *Trividham narakasyedam dwaaram naasana maatmanah, Kaamah krodhastatha lobhah tasmadetatrayam tyajet/* (The three enemies of human beings viz. Kama (desire), Krodha (fury) and Lobha (avarice) are the destroyers of one's own Soul and are the Entry Points of Naraka; that is why the intelligent persons avoid these). The ignorance of the elephant misdirected him and taming was accomplished by affection, peacefulness, humility and character.

The **Seventeenth Chapter of Bhagavad Gita** viz. Shraddhatraya Vaibhava Yoga was illustrated by the Story of King Khangabahu of Simhala Dwipa, his servant Dussahana and their elephant. Once Dussahana drove the elephant in a race, made it run too fast by poking it by an 'Ankusha' and out of annoyance the animal dropped Dussahana dead. The servant in his next birth was born as an elephant and was born in the same Royal Court. The new elephant (Dusshahana) was gifted by the King to a Poet who in turn sold it to the King of Malwa for a good price. But on reaching Malwa, the elephant took suddenly ill and lied down without food and water. Many experts treated the elephant but to no avail. Medicines, charities and prayers did not help but finally a Brahmana recited the Seventeenth Chapter of Gita and the elephant got recovered and slowly stood up only to collapse and die. The Brahmana who recited the Chapter explained that the dead elephant in his earlier birth he was servant Dusshana and as a result of the holy recitation he attained Moksha. King of Malwa continued the reading of the Seventeenth Chapter and attained Sayujya

there after. *Satvaanu rupa sarvaswa shraddhaa bhavati Bharata, Shraddha mayoyam purusho yoyacchadrassa evam sah/* (Arjuna! The features and ways of life are normally shaped in every human being by his own 'swabhava' or personal traits).

The **Eighteenth and last Chapter of Gita** named Moksha Sanyasa Yoga contained the quintessence of Vedas and Shastras signifying the termination of Samsara Bandha or the shackles of Life. It is the destroyer of 'Arishadvargas' of Kama, Krodha, Moha, Mada, Lobha and Matsarya; the final goal of Siddha Purushas; the Rest-Home of Indra and Devas; and the High Point of Entertainment of Sanaka, Sandanda, Sanatana and Sanat Kumaras. Sincere recitation of this Grand and Concluding Chapter of Gita constitutes sure steps forward to Moksha or complete break-away from the endless cycle of life! When Lord Indra was enjoying a dance and music programme of Rambha and other Deva Kanyas, a group of 'Vishnu dootas' arrived in Swarga and announced the arrival of a new Indra soon! Indra wondered whether the incumbent Indra performed Hundred Yagnas successfully; constructed lakhs of water bodies; planted crores of trees for the joy of the travelers; organized countless 'Anna daanas' and charities etc. like he did. He reached Bhagavan Vishnu lying in 'Yoga Nidra' on 'Ksheera Sagara' (the Ocean of Milk) and asked him in an agitated tone as to why his 'Indratva' was at stake! Smilingly, Lord Vishnu replied that the Indra-Elect was a consistent reciter of the Eighteenth Chapter of Gita and that he too could retain his position by performing the same. Indra visited the Kalikagram on the banks of River Godavari by taking the form of a Brahmana and having been so impressed by what he observed there, felt that the position of Indra was none too significant to that of Indra-elect but surely deserved Vishnu Sayujya! Who ever heard or recited even the Mahatmya of Bhagavad Gita would be entitled to 'Yagna Phala' or the Fruits of Performing Yagna.

The Supreme Message of the Final Chapter-and indeed of entire Gita-is summed up as: *Sarva Karmanyapi sadaa kurvaano madvyapaashrayah, Matprasaadaadavaapnoti Shasvatam Padamavyayam/* (Do accomplish the everlasting and indestructible 'Parama pada' by performing the needful 'Karmas' and keeping complete faith in the Everlastingness!

BHAGAVAD GITA PARAAAYANA VIDHI

Anganyasa-Karanyasa: *Asya Shri Bhagavad Gitaa shastra maha mantrasya, Bhagavan Veda Vyaasa Rishih, anushtup chhan -dah, Shri Krishna Paramatmaa Devataah: Ashochyaananyavashochaswam prajnaavaadaamscha bhaashase- iti beejam, Sarva dharmaan parityajya maamekam sharanamvrajati shaktih, Ahamtvaa sarva paapebhyo mokshaishyaami maa shuchah, iti kaalakam, Naunam cchhindanti shashtraani nainam dahati Paavakah, iti angushtaam namah/Na chainam kledayantyaapo na shoshayati Maarutah, iti tarjaneebhyaam namah/Acchedyoyamadaahyoyayam akledyoshoshya eva cha, iti madyhamaabhyaam namah/Nityassarvagatah sthaanur achaloyam sanaatanah, iti anaamikaabhyaam namah/Pashyame paartha rupaani shata shodha sahasrah, iti kanishthikaabhyaam namah/ Nanaa vidhaani divyaani naanaa varnaakriteenicha, iti karatala prishthaabhyaam namah/ Nainam cchhindanti shashtraani nainam dahati Paavakah, iti hridayaaya namah/Na chaivam kledayantyaapo na shoshayati Maarutah, iti shirase swaah/ Acchedyoyamadaahyoyam akledyoshoshya evacha, iti shikaayai vashat/ Nityassarvagatah sthaanurachaloyam sanatanah, iti kavacham/Pashyame Paartha rupaani shatashotha sahasranshah, iti netra trayaaya voushat/ Naanaa vidhaani divyaani naanaa varnaakriteenicha, iti astraayam phat/ Bhurbhuvassuromiti dagbandhah/*

This is followed by Praardhana-Shodashopachaara or Laghu Puja and Aachamana before the recital!

Shrimad Bhagavad Gita Praarambha at Kuruksetra Battle

ADHYAYA ONE: ARJUNA VISHAADA YOGA:

Dhritaraashtra uvaacha: *Dharma kshetre Kurukshetre samavetaa yuyutsavah, Maamakaah Paandavaschyiva kima kurvata Sanjaya!* Kurukshetra stated as the Dharma Kshetra or the Land of Virtue- where in the Kuru Vamsha Kings of the yore practised Yagjnas and were blessed by Devas- was now the 18 day battle headed by the Blind King of Dhritaraashtra and his hundred strong Kaurava sons like Duryodhana- Dusshhaashanaadis versus the latter's Pancha Pandavas of the deceased Panduraja's sons viz. Yudhishtara, Bheema, Arjuna, Nakula and Sahadeva. Dhritaraashtra now asks his advisor Sanjaya to describe as to what exactly was happening at the very start of the Maha Bharata Battle. Indeed, Sanjaya was blessed with 'divya drishti' or the divine vision of what all was happening around!

Stanza 2. Sanjaya uvaacha: *Drishvaatu Paandavaaneekam vyudham Duryidhanastadaa, Achaaryamupa sangamy Rajaa vachanamabrameet/* Sanjaya replies to state that Duryodhana approaches the Guru Dronaacharya- who was also simultaneously the mentor of Pandavas too- addresses remarking as to how was the 'Yuddha Vyuh' or the battle formation and format pattern put up the defence of Kauravas against Pandavas

Stanza 3: *Pashyataam Paanduputraanaam aacharya mahateem cha muum, vyudham Drupada putrana tava shishyana dheemataa/* Sanjaya continues his reporting to the blind king that the Guru's attention was also drawn to the 'Vyuh' - the crafted Battle Design as patterned by Pandavas and as created by Dhrishthadyumna the son of Lady Draupadi the common wife of Pandavas; thus Duryodhana addresses Dronaacharya, the common Guru of Pandavas too.

Stanzas 4-9: *Atra shuuraa maheshvaasaah Bheemaarjunasamaa yuddhi, yuyudhaano Viraatascha Drupadascha Maha Rathah/ Drishtakaruchekitaanah Kashi raajascha veeryavaan, Purujingkunti Bhojascha Saibyascha nana pungavah/ Yuddhaamanyuscha vikraantah uttamoujaascha veeryavaan, Soubhadro Dryoupadeshascha sarva eva Mahaarathaah/ Asmaakam tu vishishtaaye taannibodha Dwijottama, Naayakaa mama sainyasya samgjaartham taan braveemite/ Bhavaan Bheeshmascha Karnascha Kripascha samitimjayah, Ashvatthaamaa Vikarnascha Soumadattistathivacha/ Anye cha bahushuuraah madarthe tyakta jeevitaah, naanaa shastra prajaranaah sarve yuddha vishaaradaah/* Duryodhana continues addressing Dronaacharya citing the examples of Maha Veeraas and Champions of Archery among the Pandava Sena worthy of your attention: Mahayodha Satyaki the disciple of Arjuna and the nephew of Lord Krishna- King Virat of Matsya desha and the maternal uncle of Abhimanyu-King Drupada of Panchala and the father of Devi Draupadi-Dhrishta ketu the father of Shishupala whom Lord Krishna himself nominated as soon as the Lord's killing of Shishupala-Chekitaana one of the battle heroes of Yadava race- Purujit the King of Kaashi and the Kunti Bhoja's brother-King Shaibya the father of Dharma Raja's another wife named Devika-Yudhaamanyu a reputed warrior of the contemporaries of Pandavas- Utaamouja the intrepid Prince of Paanchaala Kingdom-Abhimanyu the famed warrior son of Arjuna and Subhadra the sister of Lord Krishna. This exemplary list of Maha Rathis or the high order warriors. Then Duryodhana provides the Earth shaking and outstanding names from the Kaurava Sena: these names include Bheeshmaacharya- Dronaacharya-Karna- Kripacharya the brother in law of Dronaacharya-Ashvatthaama the ever living Dronaputra-Vikarna the younger brother of the hundred

strong Duryodhana fraternity-Somadutta the younger brother of Bhurishrava- Bhurishrava the son of Somadatta- Somadutta the uncle Bheeshmaacharya- and such glorious Warriors of the Kourava Army.

Stanza- 10: *Aparyaaptam tadasmaakam balam Bheeshmaadi rakshitam, paryaaptam tvidameteshaam balam heemaabhi rakshitam/* The ‘mahaa kourava sena’ is endless as defended by Bheeshmaacharya Himself, yet although the Pandava sena essentially defended by Bheema who himself is no doubt a Maha Yoddha yet by sheer volume wise might not be so mighty indeed.

Stanza-11: *Ayaneshu cha sarveshu yathaabhaagamavasthitaah, Bheeshmamevaabhi rakshantu bhavantah sarva evahi/* Dronaacharya! All of us ought to ensure Pitamaha Bheeshmaacharya who is otherwise invincible tearing into the Pandava Sena but as long as he is never ever let face Sikhandi the eunuch as being genderless since Bheeshmaacharya would never face the latter.

Stanza 12: *Tasya sanjananam harsham kuru vriddham Pitaamahah, simha naadam ninadyoccha shankham dadhmou prataapamaan/* Even perhaps Bheeshma pitamaha might or might not have heard, he blew his powerful conchshell loudly to alert the entire Kuru Sena and to let them wholeheartedly concentrate on the task of plunging into the battle front straightaway.

Stanza 13-20: *Tatasshankhaascha bheryascha panavaanaka go mukhaah, sahasyinaabhyahannyanta sa shabdastumulobhavat/ Tatasshvaitairhayair yukte mahari ssyandane sthitou, Maadhavah Pandavaschiva divyou Shankhou pradadhmaatuh/ Pancha janyam Hrisheekesho Deva dattam Dhananjayah, Poundram dadhmou mahaa shankham bheema karmaa Vrikodarah/ Ananta vijayam Rajaa Kunti Putro Yudhish - tharah, Nakulassahadevascha Sughosha Manipushpakou/ Kaashyascha oparameshvaasah Shikhandi cha Maha athah, Dhrishtadyumno Viraatascha Satyakischaaparaajitah/ Drupado Droupade -yaascha sarvashah Prithivepate, Soubhadrascha Mahaabaahuh shankhaan adhymmyuh prithkprithak/ Sa ghosho Dhaartaraashtraanaam hridayaani vyadaarayata, nabhascha prithiveem chaiva tumulovyanunaadayan/ Atha vyavasthaan drishtvaa Dhaarta raashtraan kapidhvajah, pracritte shastra sampate dhanurudya - mya Pandavah/Hrisheekesham tadaa vaakyam idamaahi Maheepate/* As soon as Bheeshmaacharya sounded his conchshell alerting Kaurava army, in instant response the Kourava Sena followed suit and responded with their conchshell sounds as also the high notes of a vast range of drums, and wide ranging high sound musical instruments resulting in resounds of earth and sky shaking volumes. As a quick follow up, Lord Krishna the chatioteer and Arjuna as the unprecedented warrior responded with the former’s ‘Panchajanya’ and the latter’s ‘Devadutta’ shankhas with astonishing impact of velocity and accelerating impacts. It appeared that the Chariot example was like that of a typical human body as was riding by its four horses of Dharma- Ardha-Kaama- Moksha ‘purushaardhas’ signifying the exemplary Nara Narayana! Then Bheema like a huge and terribly hungry wolf followed thereafter with the Poundra Mahashankha sound with quick reverberating effect. Dharma Raja then sounded the Ananta Vijaya named conchshell. Nakula Saha Devas being youngest of Pandavas sounded from their respective shankhas viz. Sughosha and Mani Pushpa. The rest of Pandava Sena dignitary - warriors like the King of Kashi, Maharadhis Shikhandi, Dhrishtadyumna, Virat, invincible Satyaki, Drupada, Draupati putras headed by Abhimanyu and so on sounded their respective ‘shankhas’. Sanjaya continued with the aid of his divya drishti of the surroundings explained further to King Dhritarashtra that the battle atmosphere was heavily tensed up with pitched up sounds shattering the eight directions, huge gatherings of soldiers from the Kourava army took to heels and the King Dhritarashtra too was losing faith of Kourava’s morale.

Stanza 21-23: *Sena yorubhayormadhye ratham shtaapayamechyuta/ Yaavadetaan nireeksheyham yoddhavyam asmin ranasamudyame/ Yotsyamaanaana veksheham ya yetetra samaagataah, Dhartaraashtrasya durbuddhheeh yuddhepriyachikeershavah/* Standing in the chariot with ‘Kapi ketana’ or Hanumaan as the flag flying atop thereon , Arjuna asked the charioteer Krishna to halt the chariot in the midst of the battle fronts since he wished to look at the villainous Duryodhana; he also would like as to whom he would have to fight with.

Stanzas 24-37: *Eva mukto Hrishikesho Gudaakeshana Bharata, senayorubhayormadhye sthaapaitvaa rathottamam/ Bheeshma Drona pramukhatah sarveshaam cha maheekshitaam, uvaacha Paartha pashyataan samavetaan kuruuniti/ Tatraapashyat sthitaan Parthah pitruunatha pittmahaan, Acharyaana maatulaan bhraatraan putroun poutraan sakheemstathaa/ Svashuraan suhridaischaiva senayorubhayo - rapi, taan sameekshya sa kounteyah sarvaan bandhuumupasthitaan, kripayaa parayaavishtho nisheedannim abrameet/ Drishvemam svajanam Krishna yuyutsum samupasthitam, seedanti mama gaatraani mukhamcha parishushyati, vepathuscha shareere me romaharshascha jaayate/ Gaandeevam sramsate hastaat tvakchaiva paridahyate, na cha shaknomyavasthaatum bhramateeva cha me manah/ Nimittaani cha pashyaami vipareetaani Keshava, na cha shreyonupashyaami hatvaa svajanamaahave/ Nakaankshe vijayam Krishna! Na cha raajyam sukhaani cha, kim no raajyena Govinda, kim bhogair jeevitena va/ Yeshaamarthe kaankshitam no raajyam bhogaassukhaanicha, ta imevasthaa yuddhe praanaamstaktvaa dhanaani cha/ Acharyaah pirarah putraah tathaivacha pitaamahaah, Maatulaah shvashuraah poutraah shyaalaassambandhistathaa/ Etaanna hantumicchhaami ghnutopi Madhusudana, api trailokya raajyaasya hetoh kim nu maheekrite/ Nihatya Dhhaatraraashtraannah kaa preetisya - arjanaardana, paapamevaashrayedasmaan hatvaitaanaatatayinah/ Tasmaannarhaa vayam hantu Dhaartaraashtraan svabaandhavaan, svajanam hi katham hatvaa sukhinassyama maadhavaa/* Sanjaya reported to Dhritaraashtra as follows: Krishna stated to Arjuna that the latter might now look at the opponents in the battle and Arjuna having seen in detail replied that he was seeing all around, he was finding his grandfathers, fathers, gurus, grandchildren, friends, cousin brothers, paternal and maternal uncles, fathers-in-law and all kinds of intimate relatives and associates! Then Arjuna pulled down his face and broke down crestfallen and stated : Krishna! I am totally disheartened to fight with my own dear and near relatives; in fact my body is trembling as the joints are getting weakened while my ‘gaandeeva’ the arrow - pointer is falling down and am facing a near trauma. My inner conscience commands me not to proceed any further on the battle front as my heart is sinking. Krishna! I could never seek the desire of Royalty and its fulfillment of victory and its rewards. Who indeed would like to secure ‘saamrajya’ or emperorship by killing one’s own close relatives and gurus! The persons that are to be destroyed with my own hands are my preceptors, grandfathers, brothers, uncles, inlaws and fathers in law! Even at the cost of my own suicide, what avail could be my very thought of killing them! Suppose my cousins were sinners of extreme nature would that type of killing them absolve of my sins of killing them all! Never indeed! Would that kind of sinfulness is like administering poison, house burning, killing parents, wife and children, drowning any body in deep waters, and looting others be ever excused even my universal laws, let alone by God the Supreme! Granted that Kouravas like Duryodhana deserve punishment but not death by any logic or Natural Justice! Hence Bhagavan! What precisely could be any logical decision to take to one’s hands up and against from natural justice!

Stanzas 38-44: *Yadyapyete na pashyanti lobhovahatachetasah, kulahshayakritam dosham mitradrohecha paatakam/ Katham na jneyamasmaabhih, paapaadasmaannivartitum, kulakshaya kritam dosham prapashyadbhirjanaardana/ Kulakshaye pranashyanti kuladharmaassanaatanaah, dharme nashte kulam*

krutpsnam adharmobhi bhavatyuta/ Adharmaabhi bhavaatkrishtah pradushyanti kulastriyah, streeshu dushtaanu vaashneya jaayate varna sankarah/ Sankaro narakaayaiva kulaghnaanaam kulasyacha, vatanti pitaro hyeshaam lupta pindodaka kriyaah/ Dosharetaih kulaghnaanaam varna sankara kaarakaih, utpaadyante jaati dharmah kula dharmascha shashvataah/ Utpanna kula dharmanaam manushyaanaam Janaardana, Narak niyatam vaaso bhavatyetyanushushruma/ Krishna! Kula naashana, and mitra droha buddhi are among such ‘parama paatakas’ or among the worst possible sins which have no ‘prayaschittha’ or atonement! How indeed we could resort to such despicable sins! Perhaps Duryodhana and company might do so. Such a pack of excessive desires might pursue such despicable ways and means as they are blind to distinguish the paths of fair and ugly means of what is justified. Could we ever stoop to such low levels of thoughts and deeds! Could we ever be redeemed from such blatant acts! Is it not our biding duty to distance them. As the age old ‘kula dharmas’ are infringed and distorted then Dharma the Virtuosity would become a casualty and Adharma the Vice gets gradual momentum. As that occurs, ‘Kula Strees’ or Women of Valuable Traditions get degenerated towards hells eventually as well as of their progeny too.. The departed Souls of the past get denied of tilodakas and pinda pradaanaas periodically little realising that their souls too would eventually slip into torments post death and the further births beyond! Thus could there be coordination - let alone synthesis- of race horses and forest dogs just as balancing of virtue and vice! That is why perhaps ill justified ambitions of evil forces and the rightful claims well justified could never be balanced

Stanzas 45-47: Aho! Matpaapam kartum vyavasitaa vayam, yadrajya sukha lobhena hantum swajanam udyataah/ Yadi maama prateekaaram ashastram shashtra paanayah: Dhaartaraashtraa rane hanbyuh tanme kshemataram bhavet/ Sanjaya uvaacha: Eva muktwaarjunassankhye rathopastha upaavishat, visrujya sasharam chaapam shoka samvigna maanasah/ Hey Krishna! What an ambition has overtaken me to secure the Empire at the cost of killing all my near and dear ones! Thanks to my timely awakening and realisation despite my erstwhile stupidity of slipping into the depths of sinfulness! Now, this is my belated yet decisive action while being seated firmly even if I am beheaded and destroyed! Sanjaya thus reported to King Dhritaraashtra had squatted at down firm and decisive in the thick of the battle front!

[Note: Then Lord Krishna delivered the Immortal Bhagavad Gita which is divided into three parts as Adhyatmikam- Naitikam- Aihikam. Adhyatmikam embraces the antithesis of ‘mamakaara nivaarika marana’ or death closing up the chapter of the self-rooted desires; the Naitikam deals with teachings of nobility and its best possible dividends- and Aihikam or the pursuit of material ends; the aihikam is nodoubt fraught with risks but yields permanent dividends once maximum endeavour is put in. The eventual fruit becomes an integral part of an Epic permanently!]

ADHYAAYA TWO- SAANKHYA YOGA

Stanza 1: Sanjaya uvaacha: Tam tatha kripayaavishtam ashru purnaakuleekshanam, visheedantam idam vaakyam uvaacha Madhusudana/

Sanjaya addressed Dhritaraashtra and intimated that Arjuna as was in extreme anguish with tearful eyes and Lord Madhusudana replied as follows!

Stanza 2: Kutasthvaa kashmalamidam vishame samupasthitam, anaryajushtamasvargyam akeertikaram Arjuna! Arjuna! It appears that a big thick curtain of ignorance of realism had overshadowed your essential understanding and thinking capability and this indeed is the path of most gullible and foolish

way of realism, thus by blocking the doors of 'iham and param' or the present and future gates viz. the ongoing and the termination of life, thus by self denial of current joy of victory now and celestial life there after.

Stanza 3: Klaibyam maa sma gamah Paartha, naitatvayyupapadyate, kshudram hridaya dourbalyam tyaktotthishtha parantapa/ Recalling the Virat Parva of the year long 'Agjnaata vaasa' Arjuna's hidden bravery as of dance teature of 'napumsatatva', Lord Krishna purposively used the word 'klaibyam' and initiated pumping self confidence into his dear brother- in- law Arjuna and states that at this stage of battle front being seated amid the kourava and pandada sevas, the bevaviour of Arjuna would be improper and detestable. This should be taken as signs of timidity and weakness of heart!

Stanzas 4-10: *Arjuna uvaacha: Katham Bheeshmamaham sankhye Dronamcha Madhusudana,ishubhih pratiyotsyaami pujaarhaavarisuuchana/ Guruuna hatvaa hi mahaanubhaavaan, shreyo bhuktum bhaikshya mapeeha loke, hatvaartha kaamaamstu gunuunihaiva bhunjeeya bhogaan rudhira pradikdhaan/ Na chatadvidmam katarannogareeyo, yadvaa jayema yadi vaa no jayeyuh, yaanena hatvaa na jiveevishaamah tevasthitaah pramukhe Dhaartharaashtraah/ Kaarpanya doshovahata svabhaavah, vricchhaami tvaam dharma sammudha chetaah/ Yaccheyasyaannishitam bruuhi tanme, shishyasyeham shaadhi maam tvaam prasannam/ Nahi prashyaami mamaapamadyaat yacchhokamucchho shanam indriyaanaam/ Avaapya bhumaapanavatnamriddham, raajyam suranaamapi chaadhipatyam/ Sanjaya uvaacha: Evamuktvaa Hrisheekesham Gudaakeshah Parantapah, na yotsya iti Govindam uktvaa tuushneem babuvah/ Tamuvaacha Hrisheekeshah prahasnniva Bharata,Senayorubhayanmadhye visheedantamidam vachah/* Arjuna is reported in reply to Krishna's jibe as follows:Krishna! Tell me as to how could I use my arrows to grandfather Bheeshma and Guru Drona as they are worship worthy!Since fighting with such illustrious pesrsonalities, it should be better to eat bloodful meals; indeed experiencing the pleasures of such kingships would be far better than eking a begging life! What is more, one would not be able to secure a win or a defeat in the battle, as victory and defeat are unpredictable. Even if the win is possible, is it proper to kill the cousins and celebrate! If a defeat occurs then too there is a pitfall ahead. Either way, the consequences are inevitable and infructuous as they are discontented and fruitless. Therefore Krishna! My mind and self conciousness have become insensitive and unfeelingly numb. Hence guide me and convey to me as to what to do and perform but convincingly. The adage is that ones's self-interest is driven by mature counselling and as such I seek refuge in you as my friend-philosopher-and guide. Even if I were to take over the 'Ekacchatraadhipatya' or the Singular Overlordship of the Universe, I am disabled to control my conscience! As Sanjaya thus reported to Dhritarashtra about the distressed mind of Arjuna as the famed Phalguna- Paartha- Kireeti-Svetavaahana- Bheebhatsa- Vijaya and Krishna Himself!

Shri Bhagavan uvaacha: Stanza 11: Ashochyaananvashocastvam pragjnaavaadaamscha bhaashase, gataamanagataasuumsha naanu shochanti panditaah/ Parthaa! You seem to be narrating to me the nuances of Dharma! Agjnaanis keep resorting to false propaganda for the simple reason that Jnanis never ever cry over the dead persons. What ever is not applicable to the mortal life is negation of Vedanta and is dubbed as the chaff but not the kernel! Practical knowledge is the antithesis of base theory and is illusive.

Stanza 12: Na tvevaaham jaatu naana na tvam neme janaadhipaah, na chaiva na bhavishyaamah sarve vayamatah param/ It is not for the first time that we existed in the world and both exist now - did so in several lives in the past and would be so in the future lives too while not recognising each other. Neither

you nor me are permanent residents and as such , our lives are repetitive. Therefore, deaths and births have no indicators of life. Humanity as classified as of virtue or otherwise is cyclical too and the sub classification is denoted as of the virtue and otherwise only as *uttama-madhyama* or the ‘other wise’. The persons as you have been referring too have to abide by the three tenses of past-present-future as per their respective ‘*karmaanubhavas*’ or as experiences of the fruits of their deeds of virtue or otherwise. But they too belong to the chain of life!

Stanza 13: *Dehosmin yathaa dehe koumaaram youvanam jaraa, tathaa dehantara poraaptih dheeras - tatra na muhyati/* As the body witnesses childhood-youth- old age, to do the changes accordingly and gets terminated. So does the body changing from one life to another again and again. These changes are merely ‘*Deha Dharmas*’ but not ‘*Atma Dharmas*’ or as related to the body but not to the Soul. Thus births-growths- and deaths attract neither elations nor heart rending disappointments. Jnanis thus get neutral and the depth of that awareness impacts them within themselves of inner consciousness.

Stanzas 14-15: *Maatraasparaantu Kounteyah, sheetoshna sukha duhkhadaah, aagamaapaayinonityaah taamstitikshasva Bharata! Yam hi na vyathayanyete Purusham Purusharshabha, sama dukgha sukham dheeram somritatvaaya kalpate/* Partha! As the worldly matters impact individual bodies their respective physical sensory organs receive the signals and result in joys or sorrows but such sensations are momentary and need not disturb the body equilibrium. As such need not be worried, much less about till the terminal point which too follows yet another birth. Meanwhile in the ongoing life, ‘*prakriti niyamas*’ or natural laws prevail such as the seasons of summer- winter-rains and so on which are inevitable and need to be experienced without exceptions. Therefore, may your ‘*sahana shakti*’ or the energy of endurance has to be checked on balance. Meanwhile therefore one ought to be a ‘*Sthita Pragjna*’ or of Balance of Fortitude.

Stanzas 16-22: *Naasato bhaavo na bhaavo vidyate narah, ubhayorapi drishtontastvanoyostvatva darshibhih/ Avinaashi tu tatvidhi yena sarvamidam tatam, vinaashamavyasyaasya nakaschit kartumarhati/ Antavanta ime dehaa nityasyokaasshareerinah, anaashinoprameyasya tasmaadyudhyasva Bharata/ Ya yenam vetti hantaaram yaschainam manyate hatam, ubhou tou na vijaaneeto naayam hanti na hanyate/ Na jaayate mriyate vaa kadaachit, naayam bhutvaa bhavita vaa na bhuuyah/ Ajo nityassaashvatoyam puraano, na hanyate hanyamaane shareere/ Vedaavinaashinam nityam ya yenamajamavyayam, katham na purushah Paartha: kam ghaatayati hantikam/ Naasaamsi jeernaani yathaa vihaaya navaani grihnaati naroparaani, tathaa shareeraani vcihaaya jeernaan anyaan samyaati navaani dehe/* Neither there could be the existence of an entity nor its loss is felt forever. ‘*Tatva Jnanis*’ realise merely that a body’s existence is bound by time and as such is Unreal, yet ‘*Atma*’ the Inner Consciousness is the Truth and Real. Indeed this Truth is known to one and all but gets skirted by the regular attacks of Maya the Make Belief. Only a handful few realise the chasm between the two viz. ‘*Atma*’ and ‘*Anaatma*’ which are both the sides of the stream of life and only a very few realise that the stream is a flow with neither of the banks! *Atma* is soaked in the entirety of the Universe plus and is indestructible for ever. Bharata! Arjuna! As the *Atma* is permanent and Body is anyway destroyed sooner or later, do therefore not hesitate to face the battle. The Almighty who draws the picture of a Great Battle is well aware of the killer and the killed as well as the Final Result. It is one’s ignorance to state that a Being is created and killed! In either forms of the Beings none is killed essentially excepting the singer but certainly not the song of Life which is scripted by Him alone. Let me explain to you further Arjuna about the characteristics of *Atma* the Soul: This *Atma* is ever not born nor killed. It is common to all

species and is everlasting and all- pervasive and all-common. It is ‘nitya-shaasvata-purana- ajaya’, but the bodies of humans or of any other species are subject to all the sufferences and joys subjected there to. Without properly assimilating the Truth, one gets confused as to who is the killer and who is the killed! After all, both are just the same in essence, the quintessence! It is like an old and torn dress changing over to a new dress that the rotten body takes over a fresh dress only!

Stanzas 23-26: Nainam cchindanti shastraani nainam dahati Paavakah, na chinam kledayantyaapo na shoshayati Maarutah/ Acchedyoyam adaahyoyam akledyo ashoshyam evacha, nityassarvagatah sthaanutr achaloyam Sanaatanah/ Avyaktoyam achintyoyam avikaaryoyamuchyate, tasmaad evam viditvainam naanu shochitamarhasi/ Athachaivam nityajaatam nityam vaa manyase mritam, tathaaspi tvam Maha Baaho, naivam shochitumarhasi/ None indeed could ever decimate Atma as no weapons could tear It. Fire would not turn It into ashes, Waters would not be able to dry It up nor drowned. It fills in and over shadows Pancha Bhutas the Five Elements as manifested by It, Itself. It is firmly established and the Universe itself is manifested by It. Atma is permanent, ancient as being Timeless, and is well beyond comprehension. Arjuna! Make an effort to be aware that both the Antaratma the Self Consciousness of ‘charaachara srishti’ all over the Universe and the Suprerme Paramatma are identical. Do try your very best to learn that one’s conscience and the Almighty are identical. Yet the live body within which that Dazzling Spark is Paramatma the eternal Antaratma in all the creatures! The body which you are obsessed about is any way mortal and has to cease sooner than later, anyway with or without this battle.

Stanzas 27- 30: Jaatasya hi dhrovo mrityuh dhruvo dhruvam janma mritasyacha, tasmaadapari haar - yerthe na tvam shochitumarhasi/ Avyaktaadeeni bhutaani vyaktamamdhyani Bhaarata, avyakta nidhanaanyeva tara kaa paridevanaa/ Aascharyavatpashyati kashchidenam aashcharyavadvadati tathaivachaanyah/ Aashcharyavacchainamanyah sgrunoti, shgrutvaapyenam veda na chaiva kashchit/ Dehee nityamavadhyoyoyam dehe sarvasya Bharata, tasmaatsarvaani bhutaani natvam shochitumarhasi/ That which is born is destined to die and this truism is a law of nature; then why get concerned much about death! Arjuna! Nobody knows the past and future lives of the various Beings on earth nor what would happen next moment of the ongoing lives. Only the present scene of what occurs right at the moment would be seen, thought of and heard about. Thus is this momentary existence worthwhile to ponder over and declared about! One visions about death and mutual affinities as of the moment and suprisingly talked about and express one’s views but is there one to predict as to what occurs thereafter! Hence, Arjuna! There is no meaning in pondering over such minute -to minute- life and there could be none to precisely predict. Hence death is always is momentary yet Atma is permanent and deathless. Then why do you get concerned overly about a co- human!

This concludes explanation of Atma- Anatma the body and Nitya- Anitya Vastu. Each Being possesses two types of body- one is temporary and another is permanent. Death is like the change of one dress to another. ‘Viyoga’ or departure of the Soul is enevitable and is not overly agitated about. But as long as one exists, it is essential to follow the ground rules of a specific Rule Book which has the supreme motto of ‘Shishtata’ and ‘Dushtata’ viz. the Path of Righteousness and its Opposite which is Sinfulness. Hence human endeavour ought to be ‘Shista Rakshana’ and ‘Dushta Sikshana’. This is a pointer to ‘Dharma-Nyaaya Aacharana’ or the Preservation of Virtue and Justice as well as the corollary of Varnaashrama. As per the ‘Chaturvarnaashrama’ or the Four distinct classes of the Society viz.the Brahmanas expected of acquisition of knowledge especially of Jeeva- Jeevatva / Paramatma and thereby establish the ground

rules of the Society with the objective of Dharmaacharana- Kshatriyas to administer and safeguard the Society again with the objective of Dharmaacharana and Nyaaya or the virtue and justice, if need be by resorting to open battles physically with courage - Vaishyas to provide and fulfill the needs of a Society again within the Dharma- Nyaya Paridhis- and lastly the Lower Caste to provide service to the other Varnas.

[With special to the Yuddha Dharma of Kshatriyas, Manu Smriti's Aachaara Khanda is quoted:

Yuddha Dharmas of a Kshatriya King. In the course of 'Dharma Paalana' or of the observance of virtuous authority, then in the context of a battle with a foreign invader against his own Kingdom, then irrespective of the ability or otherwise, the King has to spare no effort in the battle and fight tooth and nail till the last drop of his blood. *Sangraameshvanivartitvam prajaa -naam chaiva paalanam, shushrushaa braahmananaam cha raajnaam shreyaskaram param/Aahaveshu mithonyonyam jighaansanto maheek - shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/* To retreat and show his back running away from the battle field has no room for 'kshaatrava dharma' and so also his service to braahmana is so imperative and binding. In an open battle, a true kshatriya desirous of securing 'veera swarga' should never resort to devious ways of killing an enemy like using secret weaponry or by using blazing or poisonous arrows to secure the kill. Also striking a eunuch, an opponent seeking mercy, a person who flees from the fight, or simply withdraws from the fight is not commendable. Equally so would be a fight against a half asleep, unguarded, disarmed, or already engaged in a different enemy, or an onlooker enemy is not worthy of commendation. Killing an enemy with wounds on his body, or with broken weaponry, one in his retreat with disgrace is also not the quality of a purposeful fight. When a kshatriya warrior is killed even as he runs away from the battle, then a part of the sin is ascribed to the King as the Commander-in-Chief. Equally so as the valiant fights but gets killed in the battle, a part of the Veera Swarga's benefit is due to the King. The chariots, horses, elephants, military equipment, grain, women, gold and properties of the defeated King automatically gets gained to the winning King, but such possessions of the win over has necessarily to be shared by the soldiers too, lest the King's name and title as the 'Chhatrapati' or the Overall Master becomes a misnomer! Further the duty of the King would be to revive the memory of the illustrious fallen heroes and provide adequate wherewithal to his families. *Alabdham chaiva lipseta labdham rakshet prayatnatah, rakshitam vardhaye -chchaiva vridham paatreshu nikshipet/ Etachchaturvidham vidyaat purushaatha prayojanam, asya nityamanushtaanam samyak kuryaadatandritah/* or Whatever is not available in one's life, efforts be made to secure it, whatever is so secured be properly retained safe, besides what ever is retained in tact, try to improve the same; these are the four kinds of Purushardhas of Dharma- Artha- Kaama- Mokshas, and these principles of human aspirations be pursued without fail. Once a particular desire is not fulfilled then that be accomplished even by 'danda' or force, once so gained do seek to maintain it, and do try to improve and so on. A King is well equipped with 'danda' and that alone which the commonality of the public could enforce an objective with. But never try the means of deceit or roundabout guile as that path would certainly dig up flaws and deviations from what is aimed at. An enemy within or from outside could sooner or later discover ways and means of the policy objective by picking holes like when a tortoise could hide its limbs and would as such fail. Hence the direct approach to strike by force as the public has no alternative but to follow and the world around is left in wonder and admiration. The enemy too can be awed by the direct approach and would have no option. A lion uses its strength while a crane pretends meitiation in patience, like a wolf snatches by trickery, but like a hare makes a double retreat. Even the external enemies would not prolong the victory by the Saama-Daana- Bhedopaayas for the fear of danda!

A farmer knows as to how to cut off and sweep the weeds to preserve the crop and so does a King in protecting his Kingdom by destroying the enemies. Nevertheless, there is a word of caution by the Learned; in the event of an external enemy being either more powerful or of similar strength, then the stop in steps of Saama-Daana- Bhedas need to be employed and commended. This policy is worthy of following in the external context certainly. Referring to the domestic scene, the extent of utilising ‘danda’ or force might boomerang only if honesty is truly proven and only to the extent of what unreasonable and evil minded critics beyond the conviction level of the honest and duty bound masses of public as a King of dharmic values could certainly gauge. Indeed the King ought to realise the cut off limits of utilising the danda as that ought to be proven as ‘pro bono publico’ or as of the larger interests of the general public. Even protecting the farm produce, the weeds of opposing forces be nipped as the King’s prime priority is to preserve Kingship itself. *Saamaadinaamu -paayaanaam chaturnaamapi panditaah, saamadandau prashansanti nityam raashtraabhivridhaye/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati, tathaa rakshennripo raashtram hanyaachha paripanthinah/* or either of rashness or ignorance, no King could possibly pull down his own kingdom, along with himself, his family and his subjects by resorting to self-defeating measures which might ruin the self, as after all his own life-force is that of his entire kingdom. Just as torturing the bodies of his limbs and senses is as severe as torturing the King himself! Hence thoughtful governance of his kingdom in turn aims at prosperity of himself and vice versa.]

Stanzas 31-37: Svadharmamapi chaaveksya na vikampitumarhasi, Dharmyaaddhi yuddhaacchreyonyat kshatriyasya na vidyate/ Yadrucchayaachovapannam swargadwaaramapaavritam, sukhinah kshatriyaah Partha labhante yuddhameedrusham/ Athachettamimam dharmyam sangraamam na karishyasiu, tatah svadharmam keertim cha hitvaa paapamavaapyasi/ Akeerim chaapi bhutaani kathayishyanti tevyayaam, sambhaavitasya chaakeertih maranaadatirichyate/ Bhayaadranaaduparatam mamsyante twaam Maha Rathaah, yeshaam cha twam bahumato bhuutvaa yaasyasi laaghavam/ Avaachyavaadaamshcha bahuun vadishyanti tavaa hitaah, nindantastava saamarthyam tato dukkhataram nu kim/ Hatovaa praapyasi svargam jitvaa naa bhokshyase maheem, tasmaadutthishtha Kounteyah yuddhaaya krita nishchayah/ Partha! Never even for a second waste the following of your own ‘svadharma’ as a kshatriya, as a kshatriya of nobility and upbringing has no other alternative but to take up this ‘dharma yuddha’ the battle of justice. Any departure from this is to only lead to ‘naraka prapti’! Most unhesitant and voluntarily self motivated participation of this kind of a battle where ‘dharma and nyaya’ ought to prevail is a step forward to either success or ‘veera swarga’ the access to victorious welcome to heaven and this in fact a golden opportunity to display your grit of bravery and heroism. If this golden opportunity is lost and not follow the duty of ‘svadharma’ then you should reap only bad reputation in the Society that you live in but also shut the doors of life thereafter! Sinfulness is the corollary of negation of duty which is worse than resorting to thefts, prostitution, harassment of parents and such paatakas. On the other hand kshatriya dharma is the essence of ‘dushta sikshana and shishta rakshana’ or destroy the evil and save the virtuous ! Don’t you realise that instead of saving the self respectfulness you should henceforth reap defame and denigration! So far your seniors and mentors have reckoned you as a heroic warrior but now if you now discard away from the battle then they ought to feel that you are shaken away from facing them with courage and fortitude! It would be worse when Duryodhanaadi ‘dushta chatusthaya’ including himself-Dusshaasana-Karna and Shakuni should laugh away that you have no guts to fight with them! Could there be a further shame to a reputed hero like you who stood all alone in the Virat Parva of ‘Uttara Gograhana’ facing these very warriors! In short, if you were to die, you shall gain reputation and ‘veera

swarga', the direct access to Heaven. But if you are away from the battle you should lose both and hence the better alternative is the battle itself!

Stanzas 38-41: Sukha duhkhe same kritvaa laabhaalaabhou jayaajayou, tato yuddhhaaya yujyasva naivam paapamavaapyasi/ Yeshaatebhihitaa saankhye bhuddhiryoge tvimaam shrunu, buddhyaa yukto yayaa Paarthah karma bandham prahaasyasi/ Nehaabhi kramanaashosti pratyavaayo na vidhyate, svalpapapyasya dharmasya traayate mahato bhayaat/ Vyavasaayaatmikaa buddhih yekeha Kurunadana, bahushaakhaa hyanantaascha buddhaya vyayasaayinam/ Joys and sorrows, Profits and losses, Victories and defeats are in the hands of 'karma phalita' or the fruits of the past and present deeds of virtue or otherwise. Yet, you ought to perform your duty irrespective of the final result, lest you become the victim of sinfulness disregard of the fruit since dutifulness could never be a substitute to the end result. You must have acquired and absorbed 'Sankhya Buddhi, the Knowledge of Numbers! The Sankhya Sidhhanta or of enumerology is accountable by six proofs of pratyaksha- anumana-perceptional- testimonial by scholars- inferential - deducive and is thus intensely dualistic of purusha and prakriti or self consciousness and existing matter. This merger leads to the resultant buddhi or the essence of intellect and the self assessment called 'ahankaara' or ego consciousness; such is the numerical or Saankhya school of dualism of Purusha-Prakriti infused with permutative cum combinatioanal Pancha Bhutas or the Five Elements and their fall out Body Sensory feelings and activities all churned in one's mind aided by the life energy viz. Praana the vital energy. Thus the Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one's own celestial and purely subjective belief of Somethingness beyond comprehension! This self belief should pass the test of reasoning and self conviction yet certainly not, repeat not of Naastikata! Partha! Before you ponder over the substance of this Sankhya Vidya, may this be emphasised that you have now to battle or not to battle and follow your own Life's Destiny. Those who are the proverbial non- starters seek to excuse not to start as their mentality runs like the flows of Ganges which only know to run into the ocean but not steady and of enlightened reasoning! Hence this wavering be done away with and get ready to fight! This brave effort of the caliber of Arjuna shall never ever face defeat but for one's own complex of inferiority and defeatism!

Stanzas 42-46: Bhumimaam pushpitaam vaacham pravadaantya vipashchitah, vedavaada rataah Parthah naanyadas -teeti vaadinah/ Kaamaatmaanassvargaparaah janma karma phalapradaam, kriyaa vishesha bahulaam bhogaisvarya gatim prati/ Bhogaisvarya pravaktaanaam ytayaavahritachetasaam, vyavasaayaatmikaa buddhih samaadhou na vidheeyate/ Traigunya vishayaa vedaah nistraigunyo bhavaarjuna,nirdvantyo nityanatvastho niryogakhshema aatmavaan/ Yaanardha udapane sarvatat samplutodake, taavaan sarveshu vedeshu braahmanasya vijaanatah/ Some so called pseudo- intellectuals argue for the fulfillment of this worldly and that worldly desires and resort to some kind of 'karma kaanda' and keep advising and lecturing the gullible and ignorant audiences yet resorting to 'kaama vaasanaa prabalyata' or the strongly oriented selfish orientation. Such typical misleading cheats of the society. Truly believing victims of such misgivers tend to run and follow the rapid flows of 'ganga pravaha' and end up nowhere!! Such of other half cooked intellectuals being unable to swallow- much less digest- the 'Veda rahasyas' or the hidden messages of Vedas emphasise only the 'Karma Kaanda' of

bahya shuchi- agni karyaas- strict daily regimen which no doubt impresses the onlookers yet futile to reach nowhere! Yet such others fail to concentrate the quintessence of Atma Jnaana

[Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and unorthodoxic even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with ‘atma jnaana’ and practice of high level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yaginopaveeta, agni karyas, and ‘aachamanas and tarpanas’ with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with ‘atma jnaana’. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas. Ref. Jaabaala Upanishad]

Stanza 47: *Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate*

sangostva karmani/ Partha! You do only the liberty to ‘do’ but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. ‘Karma Phala’ is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ‘jadatva’ or total lack of initiative!

Stanzas 48-53: *Yogasthah kuru karmaani sangam tyaktvaa Dhanjaya, Siddhya sidhhyossamo bhuutvaa samatvam yoga uchyate/ Duurena hyavaram karma buddhiyogaaddhananjaya, buddhou sharanamna - viccha kripanaah phala hetavah/ Buddhi yukto jahaateeha ubhe sukrita dushkrite, tasmaadyogaaya yuijyasva yogah karmasu koushalam/ Karmajam bhukti yuktvaa hi phalam tyaktvaa maneeshanah, janma bandha vinirmuktaah padam gacchhyantyaanamayam/ yadaate mohakalilam buddhirvyatitarishyati, tadaa gantaapi nirvedam shrotavyasya shrutasyacha/ Shruti viprati panaa te yadaa sthaasyati nishchalaa, samaadhaavachalaa buddhih tadaa yogamavaapyasi/ Dhananjaya!* Follow the path of Yoga or the routine ‘dharmaacharana’ and your daily duties, without fear or favour. Avoid wishful thoughts. What ever is accomplished or not, do not be flustered but be equanimous without over reactionary exuberance or anxiety. The key factors are ‘nishkaama buddhi’ or desiring mentality and of nervous anxiety. Nishkaama buddhi results in moksha prapti in the long run and self contentment while the contrary fall out would be ‘samsaara bandhana’ the shackles of the mortal life. Hence the royal path is sama buddhi or equanimity. ‘Sama Buddhi’ yields the fear of ‘punya and paapa’ or the pluses and minuses of the balancing of a sensitive balance. ‘Samsaara Paribhramana’ or the inevitable circlings of life has either a steel chaining up or a golden shackle and that is all the difference all about! Nishkaama buddhi negates ‘karma phala’ or the fruits of action but that is certainly not to be confused as inaction but well poised and balanced action! That type of sensitive balancing leads to further ‘bandha vimochana’ or further birthlessness named ‘nirvana’ or the Truthful Bliss! Therefore as long as your ‘buddhi’ does not get entangled in ‘bhramas’ or ever doubtfulnesses, and absolute neutrality to the contemporary happenings as being seen-heard-felt and experienced your mental poise is secure and stable. This is the state of ‘Samaadhi’ or Pure Consciousness and that is what ‘Sthita Praginatva’ all about!

Stanzas 54: Arjuna uvaacha : Sthitah prajnasya kaa bhaashaa samaadhisthasya Keshava, sthithadheeh kim prabhaasheta, kim aaseeta, vrajeta kim! Arjuna- now having been since composed some what from his erstwhile agitated mood while squatting in the middle of the opposing Shatru Senas queried Kesava! [Keshava-Narayana- Madhava -Govinda- Vishnave-- Madhusudana- Trivikrama- Vaamana- Shridhara- Hrishikesha- Padmanabha- Daamodaraaya-Sankarshana- Vaasudeva-Pradyumna- Naarasimha- Achyuta- Janaardana-Upendra- Hariye- Shri Krishna are the normal twenty titles of Bhagavan]

Stanza 55: Bhagavanuvaacha: Prajahaati yadaa kaamaan sarvaan Partha! manogataan, atmanyeva - atmanaa tushtah Sthita prajnyastadochyate/ Bhagavan replied: Partha! Once the traces of ‘ihaloka paraloka sukhaapeksha’ or feelings of the pleasures of this life and of the subsequent life in ‘svargaadi’ lokas after death, are totally wiped out and once in one’s own natural conditions is able to neutralise totally and enjoy the ‘Atmaananda’ or the bliss of the Self Awareness, then that State of Consciousness is definable as the state of ‘Sthitapragjnastha’ or of Utmost Bliss! In other words, the craving indulgence of desires now and in the life after the death in higher lokas is the crux of an equanimous state of mind.

Stanza 56: Duhkeshvanudvignamanaah suksheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapaginantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the ‘Atma Swarupa’ which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal.

Stanzas 57-59: Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhyah tasya prajnaa pratishthitaa/ Vishayaa vinivatante niraahaarasya dehinah, rasavarjyam raso-pyasya param dristvaa vivartate/ Whosoever whose likings or dislikings, or occurrences of pleasures or pains exceed their permissible precincts, that person’s mental poise is stated to be stable. Just as a tortoise is able to withdraw its ‘panchendriyas’ or limbs of awareness and action could be withdrawn into as though of immunity of the sorrows and joys alike that person is elevated to the state of Sthita prajnatva. At the times of penance while undergoing fastings especially of delicacies of eating too, a remote semblance of indirect feeling of self contentment is traceable! In otherwords abstinence of eating, sleepings, sex, playings of games, or indulgences of favorite hobbies would provide streaks of Limb Control as the stepping up of the ladder of Sthitahprajnatva. Thus ‘indriya nigraha’ or the self control is a firm step forward of Sthitaprajnatva

Stanzas 60-61: Yatatohyapi Kounteya purushasya vipashchitah, Indriyaani pramaatheeni haranti prasabham manah/ Taani sarvaani samyamy yukta aaseetamatparah, vashehiyasyendriyaani tasya prajnaa pratishthitaa/ Kounteya! Howsoever Vidwaan of Jnaana would not be able to sustain Mano

nigraha or Mental Poise for long despite his all out endeavours as such regulation might be exceptionally possible as the sensory organs of any human being is conditioned by the impact of ‘prarabdha’ of several births in one’s past. Such fall out of prarabdha might be initiated probably and even minutely by ‘niraahaara upavasaas’ both in reference to food and equally the overall abstinences of habits of laziness, purposelessness, alcohol, sex, scandalising others, and over all control of sensory organs and most essentially the aberrations of one’s mind.

Stanzas 62-63 *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial ‘arishad Vargas’ or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy.

Stanzas 64-65: *Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva dukkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/* If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva dukkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.

Stanzas 66-72: *Naasti buddhirayuktasya na chaayuktasya bhavanaa,nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidehyate, tadyasya mahaa baho, nigruhe -taani sarvashah, indriyaaneendriyaardhebhyaah tasya pragjnaa pratishthitaa/ Yaa nishaa sarva bhutaa -naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva -maanam achalapratishtham samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah, nirmamo nirahamkaarah na shantimadhigacchati/ Esha braahmee sthitih Partha! nainaam praapya vimuhyati, sthitaasyaamantakaalepi Brahma nirvaanamricchati/* None indeed who has no control over the ‘panchendriyas’ as afore described as driven by mind can not possess ‘nirmala buddhi’ or transparency of thoughts nor that person’s lifetime desire could be ever fulfilled. If there were no peace of mind where could be ‘sukhya’ or contentment in living. Like the oarless boat the mind moves about as per the whims of wind and gets totally oriented to purely temporary pleasures of living by passing attractions aimlessly so that one’s buddhi would be a casualty! ‘Buddhi sthirata’ or steady mindedness is only possible by the control of thoughts. As the various beings on earth experience the effects of night, the ‘Jitendriyas’ who overcome the body senses and of mind, find that as a broad daylight. In other words, human beings of normalcy suffer from the effects of ignorance while the very few- or perhaps none but

for exceptions above the cut- do experience enlightenment. As the waters of rivers and rainpours always fill in the oceans, a few jnanis of maturity seek to keep their minds and thoughts and steer clear the ever swallowing and roaring tides and their rough vicissitudes. Hence those pragmatic persons reducing the burden of derires, egos, attachments and other shackles should well deserve 'parama shanti and paramaananda' or of outstanding peace and bliss. Partha! this type of situation is termed as 'Braahmi sthiti' and those extremely limited number of illustrious mortals are never washed off on the swirls of 'moha' and 'bhrama' which at the terminal point of the life's 'nirvana'.

[The Saankhya Yoga- Adhyaaya is perhaps the quintessence of Bhagavad Gita and is anchored to 'Jeevana Jnaana' which is an anti-dote of Arjuna's Agjnaana when he was drowned on sorrow to fight against his gurus, grand fathers, father- like Dhritarashtra, first cousins, uncles, close relatives and countless friends and associates. This is a typical wake up call not only to Arjuna and own brothers and associates as well as the opponents especilally the 'Dushta chatushtaya' the notorious Foursome Villians and the elders who had to willy-nilly participate much against their own conscience yet on the ground of loyalty. 'Kartavya' was the watch word on both sides of the opposing forces which dominated the spirit of the battle but the projected result ought to be that Truth Triumphs ultimately! The 'Geeta Saara' of this key chapter of Saankhya Yoga is emphatic on ' Karma Kushalatva' with six supports of Viveka vichara- Vairagya-Bhakti or Mumukshatva- Shama adi guna Sampatti- Nishkaama Karma as couched within Kartavya Nirvahana.

Brahma Sutras too explain this vide Chapter I) : Samanvaya: Understanding by Interpretation. Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Sceiptures seek to comprehend but not by a secondary Source of what is loosly designated as the Self Conciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Sceiptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the 'Koshamaya' or of Pancha Koshas or body sheaths of Annamaya- Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the 'Saakaara Saguna Swarupa' or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Conciousness; this Paramartma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cuase, the one inside the 'Daharakasha' or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause an Effect. Indeed, Brahman is the Material Cause of the Univerese.!]

ADHYAAYA THREE: KARMA YOGA

Stanzas 1-2: *Arjuna uvaacha: Jyaayasee chetkarmanaste mataa buddhhir janaardana: tat kim karmani ghore maam niyojasi Keshava/ Vyaamishreneva vaakyena buddhim mohayaseeva me, tadekam vada nishchitya yena shreyohamaapnuyaam/* Arjuna enquired of Janardana stating that karma jnaana was superior but then why are you emphasising that the close gurus, relatives a friends be opposed and killed;

these exhortations of yours so far were rather confusing my mind. Do kindly enlighten me and guide me appropriately! Indeed, the question has an inherent reply: Saadhana is essential before Brahma Jnaana. One school of thought would be to dutifully perform ‘nitya-naimittika karmaacharana’ or the prescribed duties of a dwija and there after only the quest of Brahma Jnaana. Another view is that Brahma Jnaana sadhana could be by higher learning independently even without going through the grindmill of Karmacharana. Mundaka Upanishad vide I.i.4: *Dvai vidye veditavye iti ha sma yad Brahma vido vadani paraachaiva aparaacha/* Paraa jnaana or the ‘Aihika Jnaana’ denotes acquisition of Vedic Knowledge and follow the system of rituals and regulations resort to ‘karmaacharana’ as prescribed and based on such solid foundation to acquire Brahma Jnaana. Aparaa Jnaana is a Aamushmika Jnana entirely spiritual in content by way of Self Realisation through control of Panchendryas of Mind only and directly seek Brahman.

Stanza 3: *Lokesmin dvididha nishtha puraa proktaa mayanagha, jyaana yogena saagjnaanaam karmayogena yoginaam/* Parthaa! In this mortal world, since the days of yore our ancestors followed two types of ways and means to gain long term awareness of the Unknown depending on one’s own natural behavior and mental cut. One had been the karma way another the jnaana way. Generally speaking the jnaana part followers are named as saankhyaas and the karma path followers as Yogis. As the seeker of Ultimate Truth, one might recall the story of two birds named Suparna and Sayuja sharing the same tree; while Suparna is active in enjoying the ‘karma phala’ or the fruits of the past plus balance of the past and the present and ragaling the material pleasures but Sayujya refrains from the plus balance account while calculating the pros and cons of the karma and its resultant loss of the account. Thus the struggle is against the temporary excitement versus self control and patient faith in the longer run for total liberation. In the alternate yogic way, the Seeker attains equanimity and the riddance of gunas and features, merits and demerits, ‘paapa punyaas’ aim right on the top and the highest goal.

Stanza 4-7: *Na karmanaamanaarambhaat naishkarmyam purushoshnute, na cha sanyasaanaadeva siddhim samadhagacchati/ Na hi kashchit kshanamati jaatu tishthatya karmakrit, kaaryate hyavashah karma sarvah prakritinai nunai/ Karmaendriyaani samyamyaa ya aaste manasaa smaran, indriyaar - thaana vimoodhatvaa mithyaachaarassa uchyate/ Yastvindriyaani manasaa niyamyaa arabhate Arjuna, karmenindrai karma yogam asaktassa visishyate/* Even by ‘karmaacharana’, moderation and restraint is quite possible but that midway is difficult to balance. This is especially so for ‘grihasties’ who are afflicted by the continuous **Chaturvidha Paashas** : or human bindings are four viz. Asha-Moha-Maya-Karma viz. Possessiveness-Infatuation-Make Belief-Excessive Involvement. Jnaana yoga however could reach the destination far easier. Then one might query as to why resort to Karmaacharana at all; the reply is obvious: non performance of the nitya karmas without ‘atmasandhaana’ is absurd too. Hence Arjuna, despite the fact that ‘atma sandhaana’ is not easily observed by the Truthful and Meaningful ‘Yoga Sadhana’, karmaacharana is absolutely essential, since atma sandhana is not possible otherwise. In other words the base ought to be the first step of the further steps towards ‘atma sandhana’. One needs to be surrounded with materialism any way but with inherent controls take to karmacharana and then take to the awakening of the Self Conscience the yoga way. After all, all the humans are necessarily driven by ‘Prakriti’ the Nature; it has the strong pull, but to totally yield to it is stupidity as there are true ‘Lakshman Rekhas’ or Boundaries beyond which transgressions would rebound. At is at that point, departure towards the jnaana path is the high way to the Reality Ultimate! Till the parting of ways, karmendriyas ought not to be allowed excesses, as Prakriti is a multi- splendored cover of Illusions and to be cautious about not to enter deep into the net but move about in the peripheries only. Any so called Jnaani unable

to truthfully negate the materialistic ends by way of Karmendriyas of Vaak- Paani- Paada-Paayu resistances and their end purposes be cautioned against as a 'Fraud'; indeed such truly Jnaana-vettas are numbered distinguishingly. Mind Control is a definitive pro- activator of one's actions and impulses. *Mana eva manushyaanaam kaaranam bandha mokshayoh/* is the truisim of 'Yoga Sandhaana'! It is that unique personality of distinction and uniqueness who is able to control the Jnaanendriyas of a mind and control and regulate the karmendriyas. The viz. Pancha Karmendriyas Five organs of mobility and Pancha Jnaanendriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears are the servants of Manas or Mind. Then 'Manas' possesses four 'Antahkaranas' viz. the Internal Organs viz. Buddhi-Ahamkaara-Prakriti-Purusha or the Mind, Intellect, Ego with objectivity, Nature thus making the Total Human Being. Further, there are 'Shat Kavachas' or Six Coverings viz. Niyati-Kaala-Raaga-Vidya-Kala-and Maaya or the Limitations of Place, Time, Attachments-Knowledge-Creativity-and Self- Illusion; and finally the Shuddha Tatwas or Elements of Intense Purity and Sacredness viz. Shuddha Vidya. Thus is the 'Naishkarmya Siddhi' all about!

Stanzas 8-13: *Niyatam kuru karmatvam karma jyaayohya karmanah, Shareera yaatraapi cha te na prasiddhedakarmanah/ Yagjnaarthaat karmanonyatra lokoyam karma bandhanah, tadardham karma Kounteya muktasangassamaachara/ Saha yagjnaah prajaasprustvaa puro vaacha Prajaapatik, anena prasavishyadhvam esha votsishtakaamadruk/ Devaan bhaavayataanena te Devaa bhavayantu vah, parasparam bhavayantah shreyah paranaapyatha/Ishtaan bhogaan hi vo devaa daapyante yajnya bhavitaah, tairdattaana pradaayaibhyo yo bhunktestena eva sah/ Yagjna shishtaashinassanto muchyante sarvakilbishaih, bhunjate te tvagham paapaah ye vachantyaatma kaaranaat/ Arjuna!* Do perform your 'karma kartavyas' or the duties expected of you regularly; in fact without performing nothing, it is far better to to duly discharge one's own karma kartavyas. After all if lazy persons waste the precious moments of life, would it not be a self imposed boredom and purposelessness of existence! Human Beings are normally governed with 'trigunas' of Satvika- Rajasika- Tamasika nature; the lazy ones who normally detest works are of tamasika nature; timely performers of either evil oriented or of virtuous content are predominantly of rajasika characteristic; those who stick to the time schedule and be upright with duties of virtuous content are of sarvika nature who are exceptional few. This precisely why the definition of Akarma- Karma- Nishkaama Karma or doing nothing- doing some thing and that of desirelessness yet with dedication. The memorable story of Valmiki is a case in point.

[Brahmana Vidyaarthi Pracheta the son of Agni Sharma of Bhrigu Vamsha of the yore was counselled by Brahmarshi Narada and learnt the Mantra 'Mara' or to Kill- kill 'ahamkara', 'shadvarga shatrus' of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of 'Mara' turned as 'Rama' gradually developed 'valmikaas' or anthills till his 'atma saakshaatkaara' or Self Realisation and eventually came to be reputed as **Valmiki Maharshi**. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried : *maa nishaada pratishthaa tvamagamah shasshvatih samaah, yat krouncha mithunaa - dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the opening the illustrious stanza of Valmiki Ramayana!]

Kounteya! Disciplined Human Beings get chained to various acts excepting Sacrifices such as yajna karyas as only the latter are truly fruitful invariably of retarding impact. Such sacrifices are rudimentary covering the entire range of pujas, aaraadhanas, and such other disciplinary acts of self purifications. Kutumba Seva on the analogy of 'Vashdhaiva kutumbakam' or 'Pro bono Publico' involves True Service to the Society without selfish reasons. This precisely is the YAGJNA, since all such Sacrifices are of the

definition of Vishnu as *yagjnovai Vishnuh!* meaning thereby all the deeds of virtue are of the Swarupa of Vishnu who is all pervading and all knowing Almighty! Brahma the Creator of all the Beings assured them that ‘yagjna’ or the spirit of sacrifice- abstinence or self denial or discipline - and ‘daana’ or charity without strings attached , then ‘kaamadhenu’ the Celestial Cow assures fulfillment of well deserved needs in both the contexts of ‘iham and param’ or during the ongoing and subsequent lives. It is with the aid of such Yagjna kaaryaas, Devas are contented and bestow the desired results to the humans in return as reciprocation . In the event of such non-mutuality, the Devas could curse the humans and the latter might be affected by losses like thefts, ailments and lack of contentment. For example, ‘yagnya karyas’ are reciprocated by Indra, Surya, Vayu and other celestials reward humans with timely rains, and general contentment in their life times and post life too. ‘Yagnya sesha’ or the remainder ‘prasaada’ is like ‘amrita’ and needs to be accepted for riddance of sins but the antithesis of daana- puja- and such self - denial karmas result in poverty, diseases, ill health and amassing wealth only as the objective of living is certain to result in contentment now in life and thereafter too. Hence the concept of Deva yagjna- Pitru yagjna- Bhuta Yagjna- Rishi Yagjna as the Pancha Yagjnas.

Stanzas 14-15: *Annaad bhavanti bhutaani parjanyaadanna sambhavah, yagjnaadbhavati parjanyo yagjnah karma samudbhavah/ Karma Brahmodbhavam viddhi Brahmaakshara samudbhavam, tasmaat sarva gatam Brahma nityam yagjne pratishthitam/* Food is the sustenance of the Beings of the entire Universe and once collected as semen of male and female species results on the perpetuation of creation. Food is the product of rain falls and the latter are caused by the Sacrifices that the Beings perform. The Sacrifices notably by the ‘dharmaacharana’ like Yagjna karyas with ‘svaardha rahitya’ or without the motive of selfishness, hasten the process of yielding food for sustenance. Partha! in the alternative contrariness of the Universal Equilibrium, once those sinful beings seek to tilt the balance out of selfishness and viciousness added to loss of control of mind and body organs and their insensitiveness, then sins overweigh and virtuosity in general should lead to Universal Dissolution! Therefore the positiveness of virtue sustains the balance of one’s life and its purpose any way. Thus the hand of good karma has the unique and undisputed role in the life of all the Beings!.

Stanzas 16-18: *Evam pravartitam chakram naanuvartayateeha yah, aghaayurindriyaaraamomogkam Partha, sa jeevati/ Yastvaatmarati reva syaat aatmatriptasccha maanavah, aatmanyeva cha santushtah tasya kaaryam na vidyate/ Naiva tasya kritenaartha naakriteneha kashchana, na chaasya sarva huteshu kashchidarthavya -paashryah/* Partha! Who so ever does not observe the established regulations and become victims of undesirable sensuousness and keep pursuing the path of sinfulness, their lives are burdens to an orderly Society and of self-wastefulness. Thus they with their own hands drift away from fulfillment by ‘iham and param’ or in the ongoing life and thereafter too. On the other hand whoever endeavours to discharge one’s own indebtedness is the one that is positive. One needs to clear the five fold indebtedness viz. ‘Matru- Pitru- Deva- Rishi- Manushya Rinas’; Matru Rina is uncleared any way for the birth-nourishment selflessly and lifelong blessings- Pitru Rina too with blessings to the progeny and discharge of family responsibility ever since childhood till the final rituals of the father upon his demise - Deva Rina is cleared by performing one’s duties as worship- Rishi rina is cleared when one makes correct usage of the knowledge and teachings- Manushya rina , the indebtedness to the Society for availing the services of countless persons like farmers, businessmen, workers, and those in charge of law and order enforcement besides help by charity to the needy. That type of discharge of one’s responsibilities is essential and expected of all the humans. This is not to be termed as ‘Svaartha’ or of profiteering.

Stanzas 19-29: Tasmadasaktassatatam kaaryam karma samaachara, asaktohyaacharan karna paramaapnoti puurushah/ Karmmanaiva hi samsiddhim aasthitaa janakaadayah, lokasangrahavevaapi sampashyan katrumarhasi/ Yadyadaacharati shreshthah tattadevataro janah, sa yatpramaanam kurute lokastadanuvartate/ Name Paardhaasti kartavyam trishu lokeshu kinchana, naanamavaaptam avaata - vyam varta yeva karmani/ Yadi hyaaham na varteeyam jaatu karmanyatandritah, mama vartmaanuvartante manushyaah Paarthah sarvashah/ Utseedeyurume lokaah na kuryaam karmachehadam, sakarasya cha kartaasyaam upahanya- mimaah prajaah/ Saktaah karmanya vidvaamso yathaa kurvanti Bharata, kuryaadvidvaam sthaasaktah chikurshurloka samgraham/ Nabuddhibhedam janayet agjnaanaam karmasanginaam, joshayet sarva karmaani vidvaan yuktassamaacharan/ Prakriteh kriyamaanaani gunaih karmaani sarvashah, ahamkaaravimuudhaatmaa kartaahamiti manyate/ Tatvavitthu mahaa baaho, guna karma vibhaagayoh, gunaa gunesha vartanta iti matvaa nasajjate/ Prakriterguna sammuudhaah sajjante gunakarmasu, taana krutsnavido mandaan kritnavinna vichaalayet/ Hence Arjuna! Do take up your duty of Dharmaacharana and fulfill kshatriya dharma but with no 'karmaasakti' or of the desire of end result! A person who does his duty irrespective of the end result ought to attain endless self contentment. Illustrious Kings of the stature of Janaka are exemplary as they did selfless acts of unique service to their kingdoms and their Subjects.! The oft quoted truism is: Yathaa Rajaa! Tathaa praja! As the Kings as also the Subjects! As the elders so should do the ordinary too. Therefore there need not be overemphasis of the obvious of the 'kartavya' as one's own duty! Indeed Partha! I for one has no special interest excepting that of 'dharma paripaalana' and of one's duty. As far as I am concerned, my entire life incidents are none too unworthy of dutifulness. Once my own 'dharmaacharana' slides and slips down then others too follow suit! Then the followers too take my example and in turn get ruined and hence I need to emphasize and reemphasise the tenets of Dharma. Arjuna! Just as the ignorant ones discard the Principles or at the most perform it with selfishness, neither way are worthless. This why Jnaanis need to appropriately advise and encourage the usage of the double edged weapon of karmaacharana and by the 'nishkaama' way. A Jnaani therefore needs to take pains to explain to the brethren to shed off 'chitta chanchalya' or of wavering mentality and encourage them as a proactive agent of karma foldedness. The Guide has to lead but not to mislead. In other words, a jnaani of Arjuna's stature needs to be exemplary but certainly not to get misled by himself! Instead of useless blabbering, actual and determined action is stated as exemplary! Sadupadesha-satkaryaacharana-krama abhivridhhi or good counselling, exemplary action and disciplined progressiveness are the watchwords. Human Beings who are subject to Satvika- Raajasika-Taamasika gunaas are on the zig-zag path of 'karmaacharana' or the action pattern and are invariably egoistic- minded. Arjuna! Being totally conscious of the natural behavioral pattern, their actions too are unsteady and yet develop self beliefs. But 'jnaanis' of enlightenment are beware of the pitfalls and are extremely cautious. Prakriti guna buddhis are the ready targets of; 'chitta chanchalya' or of unsteadiness of mental framework. Thus 'karmaacharana' or the pattern of human action seems normally to be five folded: Pashu- Rakshasa- Manava- Divya-Jeevan Mukta levels. Pashu is animal like with existence essentials of food and sleep- Rakshasa is of excessive pleasures of flesh, self ego, arrogance and viciousness- Manavas are motivated by 'iham and param' ie. desires of material pleasures in one's life and with aspirations of happiness after death ie. fear of and devotion to Almighty by 'dharmaacharana'. Divya Jeevana or Karma Yoga and 'Vidhi Nirvahana' ie. quest for jnaana or enlightened outlook and 'karyaacharana' or action oriented and controlled life. Jeenan Mukta is the ultimate stage of life beyond karmaacharana and Life of Relief and Bliss.

Stanzas 30-35: Mayi sarvaani karmaani sanyaasyaadhyaatama chetasaa, niraasheernirmamo bhutvaa yuddhasys vigatah jvarah/ Yemematamidam nityam anusishthanti maanavaah, shraddhhaavanton - asuuyanto muchyantepi karmabhih/ Yetvetadabhyisuuyanto naanutishthanti me matam, sarva jnaana vimuudhaa -staan viddhi nashtaanachetasah/ Indriyasyendriyasyaarthe raaga dveshou vyavasthitou, tayorna vashamaagacchet touhyasya paripanthinou/ Shreyaan svadharmo nigunah paradharmaanushthi - taat, svadharma nidhanam shreyah paradharmo bhayaavahah/ Arjuna! Dedicate to me totally with trust and faith and with no regrets and hesitations that your near and dear ones are involved, commence the ‘karmaacharana’ by way of your duty of bravely initiating the Great Battle on hand. No feelings even remotely affecting your psyche, the Battle ought be fought with intrepidity and with presence of mind and focussed concentration while leaving to me and to me alone for the fruits of the courage and gallantry. In fact even if any human being with utmost faith in me even in daily life were to perform one’s duty should be rewarded appropriately. In fact those who would do so with dedication unto me are considered as ‘jnaanis’ of wisdom and trust are rewarded and those who would not follow this golden principle are understandably dubbed as stupid. How so much ever of higher learning one might be are halted in their steps of success if they lack total trust in me. Such gaps in total faith and trust in me owing to ignorance of my might are often possible due to the ‘svabhaava’ or natural suspicioness as after all the inherent hesitation often halts the speed of decisiveness. The sensory organs by their very nature tend to lead to wishes and hesitations alike! That is the reason why as to the emergence of likes and dislikes. These are natural enemies seeking to close the windows and doors of ‘adhyatmika abhivridhi’! or the progression of Inner Awareness. Such halts and negations of one’s conscience are due to the Hand of ‘Karma’ or the collective heaps of one’s own deeds of virtue or vice then and now. And hence the resultant duo of happiness and discontentment. THIS then indeed that however much one might cogitate the glory of ‘svadharma’ that brahmanas to learn and preach, while kshatriyas to uphold virtue against vice and so on. It might will be to preseve the ‘varnaashrama’ as of ‘svadharma’ or of kshatriyas to fight out against Adharma and uphold Dhama but never ever succumb to adopt ‘paradharmo’ of somebody else’s despite its momentary attractions which bring in doom eventually!

Stanzas 36-43: Arjuna uvaacha: Astha kena prayuktoyam paapam charati Puurushah, avicchinnapi vaarshneya balaadiva niyojitah/ Shri Bhagavanuvaacha: Kaama esha krodha esha rajoguna samudbhavah, mahaashano mahaapaapmaa viddhyenamiha vairinam/ Dhuumenaavriyate vahnih yathaadarsho malena cha, yatholpenaavrito gabhah tathaa tenedamaavritam/ Aavritam jnaanametena jnaanino nitya vairinaa, kaama rupena Kounteya, dhuspurenaanaleha cha/ Indriyaana mano buddhih asyaadhishtana muchyate, yairvimohayatesha jnaanamaavritya dehinam/ Tasmaatvamindriya - anyaadou niyama Bhararshabha! Paapmaanam prajahi hyenam jnaana vigjnaana naashinam/ Indriyaani paraanyaahuh indriyabhyah param manah,manavas paraa buddhih yo buddheh paratashu sah/ Evam buddheh param buddvaa samstabhyaatmaanamaatmanaa, jahi shatrum mahaa baaho kaama rupam duraasadam/ Arjuna seeks to enquire of Shri Krishna: Bhagavan! What is precisely is the reason for sinfulness! It appears that Human Beings appear to be forced or over tempted to resort to it! Is this the impact of persuasion or even force! Is sinful activity due to objective motivation or instinctive reasoning! Or is this human mentality or due to circumstantial impact! Bhagavan replied: The basic reasoning of sinfulness is the impact of ‘rajoguna’ which impacts desires and the nonfullment of those desires generates anger. These are the prime bases for sinfulness. This desire of a human being is unlimited and non-satiating and that is the worst possible enemy of all the humans. This is like hunger which is ever repetitive. Thus desire is the root of sinfulness. Kounteya! Only true ‘jnaanis’ could

discover the spark of desire which like Fire is never extinguishable. It is that hunger for excessive flames that emit excessive smokes too as the latter get spread all over causing the blindness of ignorance. In fact this smoke screen withholds the light of Jnaana or the Reality of the ephemerality of Life ahead even from the womb of a mother in her 'garbhaavastha'. Of the 'trigunas' of 'saatvika-raajasika-taamasika' nature inherent in a Being, the 'satvika svabhaavaas' are able to disperse the smokes and fight out to see through the flashes of Light-albeit from far distance. The raajasikas could rarely vision thr flashes but to tamasikaas it is all darkness. There are three 'aavaranas' or big -territorial- partitions which tend to encircle the darkness of a Jeeva: desire which the enemy of the 'indriyas' or the sensory organs of jnaana and karma or wisdom and action. Then the 'manas' or awareness. The third is the 'buddhi' of what is truth and what is not.. Therefore the traces of desires conver up the awareness of the truth. Eventually, the grain of truth gets covered by the exterior and further by the husk. Therefore Bhaarata! The foremost endeavour is to control your sensory organs and their sensibilities or 'trigunas'. Then seek to distinguish the buddhi jnaana or the vyaktigata or individualistic and subjective awareness of the TRUTH and thereafter the 'atmajnaana' or the objective awareness of the ETERNAL TRUTH! Thus the Jnaanendriyaas and the corresponding Karmendriyas or the Sensory Body Organs Pancha Karmendriyas Five organs of mobility and Pancha Jnanedriyas Five Organs of Cognition viz. Ghrana-Rasana-Chakshu-Twak-Shrotra or Nose, Tongue, Eyes, Skin and Ears are the servants of Manas or Mind. Then 'Manas' possesses four 'Antahkaranas' viz. the Internal Organs viz. Buddhi-Ahamkaara-Prakriti-Purusha or the Mind, Intellect, Ego with objectivity, Nature thus making the Total Human Being. Now, beyond the gross and minute threesome body frames of the human beings indicated above, there is the resplendent 'Akhanda Atma Jyoti'; *Deho Devaalayah prokto jeevo Devaassantanah/* Therefore Arjuna! With absolute and tight control of body organs and senses do seek to discover by Introspective Vision destroy your 'kaamarupa shatru' or the enemy of DESIRE right within and unsheath the cover of 'Agjnaana' or IGNORANCE and light up the radiant ATMA JNAANA!

ADHYAAYA FOUR: JNAANA YOGA

Stanzas 1-6: Bhagavaanuvaacha:Imam vivasvate yogam proktamaanahamanvyayam, vivasvaan manave praaha anurikshaakavebravaat/ Evam paramasuraa praaptam imam raajarshayo viduh, na kaaleeneha mahataa yogo nashtah parantapa/ Na yvaayam mayaatedya yogah proktah puraatanah, bhaktosi me sakhaacheti rahasyam hyetaduttamam/ Arjuna uvaacha: Aparam bhavato janma param janmavivasvatah, kathameta dvijaaneeyaam tvamaadou proktavaaniti/Bhagavaanuvaacha: Bahuuni me vyateetaani janmaani tavachaarjuna, taanyaham veda sarvaani na tvam vettha parantapa/ Ajopisanaavyayaatmaa bhutaamaameeshvaropi san, prakritim smaamadhishtaaya sambhavaatmaamayayaa/ Bhagavan Krishna told Arjuna that he had since gave the 'upadesha' or the sermon which he had in ancient ages bestowed to Surya Deva, Manu Deva and the Manu's son King Ikshvaaku. Arjuna! This Jnaana Yoga is well versed with your past Rajarshis too but unfortunately the further descendents of your clan due to long lapse of time remained unrealised. Now here with the essence of jnaana yoga to you as my dear follower with devotion and faith. Arjuna queried: Krishna! Was not the origin of Surya Deva at the very beginning of Uuniversal Creation itself! We are now in the 28th Dwaapara Yuga and how could it be possible that you preached to Surya Deva! Is this not absurd! Panchaanga the 'Almanac' explains that the Creation of the 'Brahma Kalpa Srishti' was initiated in the ongoing dwaapara yuga some 195 crore years ago! Then Bhagavan replied to Arjuna: we have been witnessing innumerable mutual 'janmas' as 'Nara- Naraaya - nas' as I happen to know of your previous birth and death accounts most vividly while you would not be. 'Nara' is an 'alpagjna' - a negligible human being whereas Narayana is a 'trikaalagjna'. 'I am 'ajopi' or

birthless- ‘sannavyaatmaa’ the indestructible- ‘bhutaaneeshvara’ the over lord of the Beings in creation- ‘prakritim svaamadhishtathaaya sammabhavaat’ or self manifested on by own volition- ‘mayaya’ or the creation is truly a fantasy being the play of ‘maya’ which too is mine only!

[About ‘Kaala Maana’ or the Time Cycle : Matsya Purana illustrates 30 Kalpas viz. Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva< Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, Varaah, Vairaja, Gauri, Maheswara, and Pitru. Brahmanda Purana too is quoted about the Cycle of Time and Kalpas and Manvantaras: ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years. (Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma’s age is calculated as 51 years and the first night! Manu Smriti is quoted: Brahma’s one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga’s terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva’s one thousand years are accounted for Brahma Deva’s single day time and another thousand divine years are of Brahma’s one night. Thus Brahma’s ‘ahoraatra’ or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus, after one thousand yugas, Brahma rests for the day and night and then resumes ‘punah srishti’ or revival of creation process again.]

Stanzas 7-10: Yadaa yadaahi dharmasya glaanir bhavati Bharata, abhuddhaanamadharmasya tadaatmaanam srijaamyaham/ Paritraanaaya saadhuunaam vinaashaayacha dushkritaam, Dharma samsthaaphanaarthaaya sambhavaami yuge yuge! Janma karma cha me divyam evam yo vedtti tattvatah, tyatvaa deham punarjanma naiti maameeti sorjuna/ Veeta raaga bhayakrodhaah manmayaa maamupaashritaah, bahavo jnaana tapasaa puutaa madbhaavamaagataah/ Arjuna! As and when Virtue hits a bottom line and viciousness gets rampant, then that becomes the time for my appearance to restrengthen and resuscitate the virtuosity thus balancing universal equilibrium. All the Beings especially in reference to humans are bon to fulfill their pleasures and material objectives. The Supreme is replete with pleasures plus and is a ‘Nishkaama’ being far above such transient and fleeting pleasures. He is of singular objective of ‘Loka Kalyana’ - *Lokaanugraha evaiko hetuste janma kaaranah* - that is ‘dushta sikshana and shishta rakshana’ or punish the evil and save the just! Partha! He who realises the Truth and its ramifications turns to be the True Seeker and accomplishes ‘Ishvara Tatva Jnaana’! In the past too quite a few select seekers had shed their ‘arishadvargas’ or the inborn enemies of Beings like undue desires, anger, narrowmindedness, excessive passion, and arrogance while endeavoring the purity of mind and extreme application of body and mind called ‘sthirachitta nistha’!

Stanzas 11-16: Ye yathaa maam prapadyante taamstathiva bhajaamyaham, mama vatirmaanuvarthane manushyaah Partha! sarvashah/ Kaankshantah karmanaam siddhim yajanta ha devataah, khispram hi

maanushhe loke siddhirbhavati karmajaa/ Chaaturvarnayam mayaa srishtam gunakarmavibhaagashah, tasya kartaaramapi maam viddhyakartaaramavyayam/ Na maam karmaani lipmanti na karmaphale spruhaa, iti maam yobhijaanaati karmabhirna sa badhyate/ Partha! Several human beings seek to advance to me severally for several wishes with extraordinary faith and determination and I do reciprocate them accordingly. They might approach me with different names, forms, and features and the responses too are as per their own details. Some of those who worship me as a niraakaara-nirguna tatva being totally craving for negation of rebirth. These various approaches to me Arjuna! are doubtless with faith of my response and it becomes clear that their approaches to me are not with narrow interests of hurting the others. Further there would not any bar in their devotion to any celestial entity with faith and they too get their rewards equally with due responses. After all, it is Me who designed the establishment of ‘chathur ashrama vyavastha’ or of Four Classes of Society and their respective duties. This was because that various Human Beings are bestowed with different outlooks, mental framework and mix of the proportionality of ‘Tri Gunas’ and of varied behavioural patterns. Yet I am distinct as these permutations and combinations of karmaacharana which is indeed kaleidoscopic! In other words ‘I am immune from ‘karma’ or any ‘act’ and of ‘action’ since I have no axe to grind therefrom! It is the distinction of the entire ‘charaachara jagat’ which I the Supreme had created with my ‘Maya’ the Illusion which is my own fallout creation. May you therefore Arjuna! this ‘karmacharana’ of the Institution of Chaturaashramas be dutifully which your ancestors too had followed.

Stanzas 17-23: *Kim karma kima karmeti kavayovyatra mohitaah, tatte karma pravakshyaami yadyagjnyat -vaa mokshyaseshubhaat/ Karmanohyapi boddhavyam cha vikarmanah, akarmanascha boddhavyam gahanaa karmano gatih/ Karmanya karma yah pashyet akarmani cha karma yah, sa buddhimaan manushyeshu sa yukta kritsnakarmakrit/ Yasya sarve samaarambhaah kaama atkalpa varjitaah, jnaanaagni daghakarmaanam tamaahuh panditam budhaah/Tyaktvaa karma phalaasangam nityatripto niraashrayah, karmanyabhi pravrittapi n aiva kinchitkaroti sah/ Niraasheeryata chittaatmaa tyakta sarva parigrahaah, shaareeram kevalam karma kurvannapnoti kilbisham/ Yadrucchaalaabha santushto dvaandvaateeto vimatsarah, sama siddhaapasiddhou cha kritvaapi na nibadhyate/ Gatasangasya muktasya jnaanaavasthita chetasah, yagjnaayaadaratah karma samagram pravileeyate/* Even those of good knowledge might get confused as to what is ‘karma’ and ‘akarma’. Now Bhagavan explained to Arjuna so that the latter could be freed from inauspiciousness. Karma is two folded: Sakaama karma or performance of a deed with a positive desire while ‘Vikarma’ is an avoidable evil oriented doing. The third category is of the superior quality viz. Nishkaama karma which is stated to be neither of ‘kartrutva’- or ‘bhoktruta’ nature or in other words of as a vidhi karma or as dutybound deed or alternatively a desire-intended deed. The kartrutva karma is a positive duty but the bhoktrutva is negative ended. Now only a person who is aware of kartrutva- sakaama, vikaama karmas is known as a ‘Buddhimaan’ of above average intellect who knows to observe equanimity in a society of mixed mentalities and is distinguished as a yogi who indeed is aware of and keeps a distance from those of bodily materialism rather than of moralistic (much less of spiritualistic) nature. Thus Lord Krishna exhorts Arjuna to perform only such deeds as are approved by one’s conscience. Whosoever performs desireless tasks then that is stated by Panditas that those are subjected to the flames of jnaana or awakeness. Any karma has two kinds of reaches, one is of ‘baahya and antarangika’ or external and internal impacts. Both these influences are temporary like consumption of food is temporary yet repetitive appetites. And hence the repetitive births and deaths. Such awareness is taught by the jnaana of the need for restraint of the quickening of internal urges till the very end. Once a human being is able to be self contented without resorting to external

influences and performs the daily duties sincerely without aspiring 'karma phala' as by a self less person with restraint is stated as having immunity from 'punya paapaas' then the balance of mind as that of a 'sthitha pragjna' in one's step forward! Be it due to 'Daivaanugraha' or of the blessings of Almighty or due to 'Praarabdha karma' or the fruit of stored and erstwhile deeds, if only a person is equanimous to heat and cold and carries futher with selfless 'karmaacharana' dutifully then that person is taken care of by the Supreme only. Non interference with extraneous negativity with egoistic leanings but with a balanced 'kartavya drishti' or of duty mindedness only with self sacrifice nature, the imperfections of one's actions if any are melted away like of ice blocks burnt off by the severity of Sun God!

[Katha Upanishad vide II.iii.9 -11 is quoted: *Na samdrushe tishthanti rupamasya, na chakshushaa pashyati kaschanainam: hridaa maneeshaa manasaabhi klupto yetad vidur amritaaste bhavanti// Yadaa panchavatishtante jnaanaai manasaa saha, buddhicha na vichestati, tam aahuh paramaam gatim//Taam yogamiti manyante sthiraamindriya dhaaranam, Apramattastadaabhavati yogo hi prabhavaapyayau//* (Brahman's firm is far beyond the normal vision by the eyes. But, He is visualised by 'hrida', 'maneesha', 'manasa' or by heart, Intellect and by thought of mind only that He is perceivable; those who are aware of this fact would pave the way for Immortality. The highest state of Yoga in the extraordinary context when the 'Panchendriyas' or organs and senses are truly rested into union and synthesised with mind and intellect, that is Yoga. That situation calls for 'sthiraam indriya dhaaranaam' or the balanced and stable control of senses with no distraction of mind whatsoever but uniformly concentrating on Brahman. The term Yoga is unfotunately interpreted as a mere breathing exercise not knowing the spirit of synthesising the body and senses- absolute stability of mind- dissolution of thoughts and total concentration aided of course by breathing control! This state envisages the negation of seeing, hearing, speaking, thinking, and breath control topped by meditation on the single and singular state bordering death like situation!)

This very Vedic Triplet of 'hridaa-manasaa-maneesha' is confirmed vide Rig Veda I.61.2 : *Asmaaidu praya iva prayaami bharaamyangyusham baadh suvritti, Indraaya hridaa manasaa maneesahaa pratnaaya dhiyo marjayanta/* or we offer a limited 'havishya samaana stotra' as an ideal chant for 'sharu vinaashana'; Rishi ganas offer sacred stotras by way of hridaya-manas-buddhi!]

Stanzas 24-28: *Brahmaarpanam Brahma havih Brahmaagnou Brahmanaa hutam, Brahmaiva tena gantavyam Brahmakarmasamaadhinaa/ Daivamevaapare yagjnam yoginah paryupaasate, Brahmaagaa pare yagjnam yagjnenaivopajuhvati/ Shrotraadeeneendriyaanye samyamaagnishu juhvati, shabdaadeenvishayaananye indriyaagnishu juhvati/ Sarvaaneendriya karmaani praana karmaanikchaa apare, Atma samyama yogaagnou juhvati jnaana deepite/* Yagjna karta, the dravyas or the require -ments for performing the homa karya, and Agni Deva the enabler of the homa karma are all of Parabrahma Swarupa only indeed. The Yagjna phala or the final fruit of the deed too is Parameshvara Himself. Such a 'karya karta' who is the basic reason of the Yagjnya karya without selfish motivation is certain to attain Brahma Sthiti. Thi is on the analogy of declaring : *Annam cha Brahma, aham cha Brahma, bhoktaacha Brahma!* at the pitru-matru shraaddha karmas. Some Yogis perfom Deva related Yagjna karyas; some perform vratas, some are engaged in japa-homas. Some outstanding few are committed to the dedication of their life time as though it were a relentless Maha Yagjna! Yet others they seek to self control their Panchandriyas and offer them to their Antaratmaagni! The ladder concerned is Indriya Nigraha or Limb cum Sense Control as the foremost step, followed by a clean Mind and Thought and finally enflame one's own Atma Jnaana. Such is the profile of 'Antaryaaga' or the Yagjna in one's own mind and thoughts which need to be cleansed up and overhauled. Then seek to wind up the business of karmandriya- jnaanendriyas and their constant interactions and extinguishing their firelike distractions do

concentrate exclusively on the ‘Antaratma’ only. This is the ultimate step of the ladder. The several kinds of descriptions rendered by the mantras by all the ten ‘Hotas’ are merged into the subtle bodies of the Creation are the Outstanding ‘Shaasta’ the Supreme ‘Antaryaamin’Himself!! Innumerable facets of vichara or knowledge submerge into Him. The entirety of the Universal Powers like Sun, Moon, Stars get unified into that ‘Paramatma’. All the Vedas- Dharmas-and the hotas quoting the Scriptures get unified. He is the Conscience of all the ‘Selves’ with ready access to one and all! He is the Universal Self as the Unique Controller of one and all in His endless creation too.

[Antar yagjna is vividly explained vide Taittiriya Aaranyaka: 3.7.1-10: The ten alternative ‘Hotas’ as the Initiator in the context of Antar Yagjna: *Brahma Svayambhu, Brahmane Svayanbhuve swaaha/ Brahmana eka hotaa, sa yagjna sa me dadaatu prajaam pashuunpushtim yashah, yagnascha me bhuyaat/Agnirdvihotaa sa bhartaa, sa me dadaatu prajaam pashuum pushtim yashah, bhartaacha me bhuyaat/ Prithivee trihotaa sa pratishthaa, sa me dadaatu prajaam pashuun pushtim yashah pratishthaacha me bhuyaat/ Antariksham chaturhotaa sa vishthaah , same dadaatu prajaam pashuun pushtim yashah, vishvaaschame bhuyaat/Vaayuh pancha hotaa sa praanah, sa me dadaatu prajaam pashuunpushtim yashah, praanascha me bhuyaat/ Chandramaah shadhotaa sa rituun kalpayaati, sa me dadaat prajaam pashuunpushtim yashah, ritvascha me kalpa yantaam/ Annam saptahotaa sa praanasya praanah, sa me dadaat prajam pashuun pushtim yashah, praanasya cha me praano bhuyaat/ Dyourashta hotaa sonaaghrushyah, sa me dadaatu prajaam pashuum pushtim yashah anaadhrushtascha bhuyaasam/ Adityo nava hotaa sa tejasvi, sa me dadaatu prajaam pashunpushtim yashah, tejasvee cha bhuyaasam/ Prajapatirdishahotaa sa idam sarvam, sa me dadaatu prajaam pashhuunpushtim yashah sarvam me bhuyaat/* Having invoked the five **Priests** and the Three worlds in the preceding Anuvaka 6, the seventh Anuvaka details the ten types of **Hotas** or the summoners. Having performed the first ‘swaaha’ as the offerings to Svayambhu Brahma and Brahmane Svayambhu, the first offering is to Brahmana as the first hota; he indeed as an adept in the ‘yagjna kaarya’; may that Brahmana grant the karta with ‘praja- pashu-pushti- prajna and pratishtha’. Agni Deva is the second hota as the karta seeks bestowing on him ‘ praja-pashu-prajna-pushti- and pratishtha’ on the karta. Bhu Devi is the third possible hota as the very foundation of all the ‘karyas’; may Bhudevi bestow on the karta with ‘praja-pashu-pushti-prajna- pratishtha on the kartha. Antariksha or Bhuvah the Mid World is the fourth hota and may ‘It ‘ bless the ‘saadhaka’ with praja-pashu-pushti-prajna and pratishtha. Vayu Deva the very Life Praana is the possible fifth hota; may He too bestow on the karta with ‘praja-pashu- pushti-prajna- pratishtha. Chandra Deva is the possible sixth hota creating the kaala maana the time cycle especially the six seasons of vasanta-greeshma-varsha-sharat-hemanta-shishira or spring-summer-monsoon-autumn-prewinter and winter with chaitra/vishakha-jyeshtha/ aashaadha-shravana/bhadrapada-ashyuja/kartika-margashira/puashya and maagha/phalguna. May Chandra Deva bestow the karta with ‘praja-pashu-pushti-prajna-pratishtha’.The seventh possible hota is Annapurna Devi the singular provider of ‘praana’ and physical power. May She bestow on the karta with ‘ praja-pashu-pushti-prajna-pratishtha’. Dyou the Heaven is the eighth hota the unchallenge - able and may It bestow on the saddhaka of the ‘antar yagjna’ bless him with praja-pashu-pushti-and pratishtha’. The ninth possible hota be Praktyakshara Bhaskara Himself with his ‘tejas’ and grant the best to the ‘antar yagjna’ practitioner with ‘praja-pashu-pushti-prajna and pratishtha. Finally, Prajapati Himself is the choice of donning the mantle and role of the ultimate ‘hota’ and may He grant the yagjna kartha with ‘praja-pashu-pushti- prajna and pratishtha’.]

Now the YOGA WAY: All the ‘karmas’ or doings are as per the influence of Prakritika or natural to the body and hence Praana oriented or of Manah pravritti or the Mind born generation. Praana karmas live

breathing, blood circulation, digestive system and their fall out urges like ‘visarjanas’. Jnaana pravritti is related to /Jnaanendiyas comprising ‘mano- nighata, prana shakti and nishchala buddhi’ which is the ‘sine-qua-non’ or the absolutely indispensable qualities. Yogis who are possessive of self control of prakritika and jnaana pravrittis seek to different types of ‘Yagjna deekshas’ of physical and psychological self regulations. Some take to ‘dravyamaya yaginas’ physically, some resort to ‘tapoyaginas’ or of severe meditation, some observe ‘yoga yagjna’ comprising Ashtanga Yoga.

[Ashtanga Yoga viz. *Yama, Niyama, Asana, Pranahara, Pratyahara, Dharana, Dhyana and Samaadhi*. The relevant definition is: *Yamaascha, Niyamaavaschaiva, Asanaani cha sattama, Praanaayaamah, Pratyaharo Dharana Dhyanamevacha, Samaadhi Munusreshthah yogaangaani Yatha kramam*/ While ‘Yama’ denotes Ahimsa, Satya, Steya (non-stealing), Brahmaharya, Aparigraha, Akrodha, Anasuya and Daya are the constituents of Yama; Niyama’ comprises of Tapas, Swadhyaya (self-learning), Santosha (contentment), Shaucha (Cleanliness), Aradhana or worship and Sandhyapasana. ‘Tapa’ includes meditation, Chandraa -yana and other Vratas which signify fastings, Pujas, Stutis etc. ‘Swadhyayana’ encompasses Japas of three kinds viz. Vaachika/ Uchhaarana or Vocal, Upaamshu or slow and distinct rendering and ‘Maanasa’ or recitation within while considering the meaning and context of the Mantra). ‘Santosha’ basically refers to mental satisfaction that the life style is smooth and contented, organised, wholesome and virtuous. ‘Shuchi’ means ‘Bayha Shuddhi’ or physical as also ‘Antassuddhi’ without interaction with the ‘Arishat vargas’ viz. Six enemies from within viz. Kama, Krodha, Lobha, Moha, Mada, and Matsara; ‘Aradhana’ including ‘Stuti’ by ‘Manas’, ‘Vani’ or vocal; ‘Kriya’ or Tirtha Yatras, bathings, Daanas, good deeds such as digging of water bodies/ wells, construction of Public Utilities etc. and most significantly ‘Sandhyo -pasana’.

Asana is the next significant ‘Yoga Sadhana’; it is stated that there are thirty prominent Asanas ‘Sitting postures’ viz. Padmasana, Swastikasana, Peethasana, Simhasana, Kukkutasana, Kunjarasana, Kurmasana, Vajrasana, Varaahasana, Mrigasana, Chailikasana, Krounchasana, Naalikasana, Sarvatobha -drasana, Vrishabhasana, Nagasana, Matsyasana, Vyaghrasana, Artha Chandrasana, Dandavatasana, Shailasana, Khadgasana, Mudgarasana, Makarasana, Tripathasana, Kaashtaasana, Sthanurasana, Vaikarnikasana, Bhowmasana and Veerasana. The next Yoga Sadhana is Pranaayama which could be Agarbha or Sagarbha; the Agarbha type is without Japa and Dhyana and the better kind one is while performing Japa and Dhyana. Pranayama comprises ‘Rechaka’ or exhaling air through left nose, ‘Puraka’ is inhaling through the right nose and ‘Kumbha’ is holding air as also ‘Shunyaka’ (stand-still). The right ‘nadi’ of the human beings is called ‘Pingala’ whose Deity is Surya / Pitru yoni. The left Nadi is ‘Ida’ / Deva yoni nadi whose Deity is Moon. In between the Pingala and Ida nadis is a minute and hidden nadi called ‘Sushumna’ whose ‘Adhi Devata’ or Deity is Lord Brahma. Pratyahara is the next Yoga Sadhana, by which ‘Indriyas’ or Limbs are controlled by being dis-associated with worldly matters. This is the preparatory step of mind-control when one could close the eyes or even keep them open but possess high degree of concentration on a blank screen or any chosen object irrespective of surrounding visions, sounds, nasal / touch reactions and mind-borne reactions except the focussed one, say an illumination through which to probe the Almighty! Having conquered the external limbs and internal feelings, a stage is set to hold or practise Dharana of the required vision of Paramatma even for split seconds by regulating the vision and once that is practised, the length and depth of the visualization could be prolonged as Yogis could. The vision when continued the Yogi enters a stage of Samadhi when the Yoga Purusha could neither hear, nor see nor react to any situation, except the one that is focussed! Such a situation is not death but death-like since that trance could be retrieved, as claimed by those Maharshis

who experienced! They were able to realize Para Brahma Paramatma in their hearts that was ever lasting, pure, dazzling and complete through their inner vision.

In the World, there are three kinds of feelings viz. ‘Karma- ‘Brahma’ and ‘Ubhayatmaka Bhavanas’. Till Karma Bhavana is not demolished or controlled, one would not visualise Brahma Bhavana. Only when differences of worldly nature and Para Brahma are completely merged, that state is called as Brahma Gyan or of the real Nirakara Vishnu. Also, there are three kinds: ‘Para’, ‘Apara’ and Karma Shaktis. Bhagavan is the Para Shakti; ‘Kshetrajna’ is the Apara Shakti and ‘Avidya’ (ignorance) is the Karma Shakti. Indeed, Kshetrajna Shakti is dormant in all Beings; it is minimal in ‘Jada’ rupas like trees and mountains, some what weak among animals and birds, but human beings are fairly aware of the Shakti; while it is conspicuous among higher levels like Gandharvas, Yakshas and of course Devas. Like the Sky the Kshetrajna Shakti is all pervading in different ‘Rupas’; it is the awakening of that Shakti which Yoga is all about.]

Stanza 28-33: *Dravya yagjnaastapo yagjnaa yoga yagjnaastathaapare, svaadhyaa yagjnaana yagjnaascha yatayassamshrita vrataah/ Apaane juhvati praanam praanepaanam tathaa pare, praanaapaana gatee -drudhvaa praanaayaamaparaayanah/ Apare niyataahaaraah praanaan praaneshu juhvati, sarve -pyete yagjnyavido yagjnyakshapita kalmashaah/ Yagjna shishtaamrita bhujo yaanti Brahma Sanaa -tanam, naayam lokostya yagjnasya kutonyah Kurusattama/ Evam bahuvidhaa yagjnaa vitataa Brahmano mukhe, karmajaanviddhi taan sarvaan evam jnaatvaa vimokshase/ Shreyaandravya -mayaadagjnaat jnaana yagjnah parantapa, sarvam karmaakhilam Paartha! Jnaane parisamaapyate/ Yogis who are of extreme self control do resort to several ways and means of ‘yagjna deeksha’: some thus resort to dravyamaya yagjna karyas; some perform tapo yagjna; some yoga yagjna; some svaadhyaaya yagjna, and others jnaana yagjna. Pujas and homas are dravya yagjnas; vrata-upavaasas are tapo yagjnas; praanaa -yaama adi are yoga yagjna; sankeertana-paraayana-stotra pathana and mananas are denoted as svaadhyaaya yagjnas. Basically Jnaana yagjnas are ‘Baahya yagjnas’ while ‘aantarangika’ or inward -oriented as described. Now, there are who often practise Praanaayama as already detailed above. They seek to destroy Apaana Vayu with Pranavayu while others seek to space either distantly and some others even stop altogether possibly! Praanavayu is anchored to the heart. Yoga yagjna is essentially four folded: Puraka or the inhalation; rechaka is exhalation; ‘antahkumbha’ or retain filling up with praana vayu and ‘baahya -kumbha’ or keep the lungs free from praana vaayu. Arjuna! This is what ‘Praanaa -yaama’ all about! This is how various Yagjna karmas are detailed in Vedas as announced by Brahma Himself! However the full range of Yagjna karmas are ‘bandha vimochakas’ or the shackles of life to realise Atma Jnaana! Arjuna! Doubtless that ‘jnanamaya yagjna’ is far superior than the maanasika Yagjna since the karma oriented have to finally merge into Jnaana of one’s own Antaratma!*

Stanzas 34-42: *Tadviddhi pranipaadena pariprashnena sevayaa, upadekshanti te jnaanam jnaaninastatva darshinah/ Yat jnaatvaa bhutaanya sheshena drakshyasyaatmanyatho mayi/Apichedasipaapeebhyah sarvebhyah paapakritthamah/ Yavaidhaamsi samiddhognih bhasmasaatkuruterjuna, jnaanaagnih sarva karmaani bhasmasaatkurute tathaa/ Nahi jnaanena sadrisham pavitramiha vidyate, tatsvayam yoga samsiddhah kaalevaatmani vindati/ Shraddhaavaa labhate jnaanam tatparassanyatendriyah, jnaanam labdhvaa paraamshantim achirenaadhigacchati/ Agjnaaschaashraddhdhaanascha samshayatmaa vinashyati, naayam lokosti na paro na sukham samshayaatmanah/ Yogasanyasta karmaanaam jnaana sancchhinna samshayam, aatmavantam na karmaani nibhdnanti Dhananjaya! Tasmaadajnaana sambhutam hritstham jnaanaasinaatmanah, cchitvainam samshayam yogam atishthottishtha Bharata!*

Arjuna! Just as you had been drowned in a misleading flow of infatuation a while ago, you ought to lose your control of senses and enter into a different type of being awakened to jnaana and maturity of thought and of introspection. Indeed there would have to be a suitable guide you to restrain from a misleading psyche as such a guide would have to be selfless and his considered viewpoint to be considered with a cogitative mind instead of agitated mentality. Once one's awareness is dawned then only appropriate experience of 'Jnaana' the brightness is generated in place of 'agjnana' the darkness. Even if you were among the worst of sinners, you could navigate through the sinful and fierce waters with the help and support of a proper guide. There several instances of brave men getting shaky and flippant minded do suddenly realise their sinful timidity and suddenly accomplish 'jnaana' - 'jna' or knowledge against 'na' or its negation! There had been several personalities in such jnaanis then -now - and hereafter too that selfless preceptors change the course of depraved sinners! Arjuna! Just as the fullfledged flames of Fire turn wooden pieces to ashes, karmas or human deeds are turned to ashes by Jnaanaagni! As clarified already karmas are threefolded: Aagaami karma - sanchita karma- prarabdha karma. Aagami is what one is expected on the basis of the previous record of the plus and negative accounts; sanchita karma or whatever doings of the positive or negative current accounts of a bank balance are truly temporary and once awareness is accorded, immediate corrective measures could be rectified and might not be the strong reason for rebirth as degraded beings. But praarabha karma accounts are sealed and ought to be experienced most inescapably like an arrow shot whose repercussions are distinct. Having thus analysed the effects of Karma, the abstraction of 'Jnaana' or the Awareness of the Supreme is definable as clean-transparent- unreserved- and a definitive pointer to 'Paramaatha Maarga'.

There are two distinct ways and means to the awakening of Jnaana and both are the bridges as cemented and well paved by faith and determination ; one is by way of guidance of a guru and another is 'Atmasaakshaatkaara' or Self Realisation even without the external aid. The latter is the result of direct Supreme Message while the former by the guidance of a Preceptor is far more practicable. In either way the definitive prerequisites of Jnaana prapti are utmost faith, control of karma- jnaandriyas and most certainly of the or restraint of horse like mind. In other words, negation of foolish nature of materialism, and presence of unreserved faith in the positiveness of a guide or of one's own self-consciousness, both based on veda-shastra knowledge, without nagging doubtfulness as compared to doubt clearances as smacked of tamasika nature are among the essential prerequisites of Parama Jnaana.

Arjuna! whosoever with the guidance of enlightenment of jnaana is able to sever the doubtful mentality with the assistance of 'nishkaama karmas' or deeds without desires and objectives could perform their dutiful actions and observe 'atma nishtha', then the end results of their actions is purely incidental only!

Therefore finally Arise now! Destroy the useless doubts and thoughts, follow the path of 'nishkaama kartrutva' with no regard of terminal results, don the 'atma nishtha kavacha' and of self determination, and strongly uphold your Gaandeeva the famed bow and strike forcefully with the 'mantrika' arrows to destroy 'adharma' and fulfil your 'kartavya'

ADHYAAYA FIVE : KARMA SANYAASA YOGA

Stanza 1: *Arjuna uvaacha: Sanyaasam karmanaam Krishna! Punaryogam cha shamsasi, Yacchreya yetayorekam tanme bruuhi sunishchitam/* It appears that you are in the same sweep contradicting yourself as earlier you affirmed that Karma Yoga was ideal and at the same time now you are complementing the superiority of Adhyatmika Jnaana Yoga by discarding Karma Sanyasa !

Stanzas 2-13: *Bhagavaanuvacha: Sanyaasah kama yogascha nisshreya sakaraapubhou, tayostu karma sanyaasaat karma yogo vishishyate/Jneyassa nitya sanyaasee yo na dveshti na kaanksati, nirdvandyo hi mamaa baaho, sukham bandhaatpramuchyate/ Saankhya yogou prithak paalaah pravadanti na panditaah, ekamapyaaasthitassamyak ubhayorvindite phalam/ Yatsaankhaih praapyate sthaanam tadyogairapi gamyate, ekam saankhyamcha yogam cha yah pashyati sa pashyati/ Sanyaasastu Maha baaho duhkhamaptu mayogatah, yogamukto munirrahma na chirenaadhigacchati/ Yogayukto vishuddaatmaa vijitaatmaa jitendriyah, sarva bhutaatma bhutaatmaa kurvannapi na lipyate/ Naiva kinchitkaromeeti yukto manyeta tatvavit, pashyan shrunvan sprushan jighran ashnan gacchhan svapanshvasan/ Pralapan visrujan grihnan unmishan nimishannapi, indriyaaneendriyaartheshu vartanta iti dhaaran/ Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah, lipyate na sa paapena padmapatramivaanbhasaa/ Yuktah karma phalam tyaktvaa shaantimaapnoti naishthikeem, ayuktah kaama kaarena phale sakto nibadhyate/ Sarva karmaani manasaa sanyastaaste sukham vashee, nava dwaare pure deheenaiva kurvannakaarayan/* Shri Krishna clarified to Arjuna that both karma yoga and karma sanyasa by way of renunciation are commendable in their own contexts, but comparatively stated karma yoga would be superior in the present scenario. Each and every human being would and should aspire for 'loka kalyana' foremost even as one's statement that 'jnaana' as the next significant step in a subjective mode. Indeed, this is certainly not an aspersion on Arjuna and his well deserved 'jnaana marga' surely . Arjuna was not so foolish as not to realise this essential reality of human existence and its outstanding utility!- it is apparently to apprise the readers who might need to be alerted to bestow the correct perspective. Arjuna of Indramsha having visited swarga loka and got pleased by Maha Deva Himself while recalling the story of Arjuna's penance and was tested by Lord Shiva disguised as a hunter and attacked Mukaasura in the form of a boar while the arrows of Arjuna hit the face of the animal and the hunter's arrow simultaneously the rear side of it and the claims and counter claims as to who killed it resulted in Shiva's real form and the latter was pleased with Arjuna's penance and blessed him with pashupata astra! Such was Arjuna's intrepidity and fame.! Continuing Krishna's 'pravachana' to Arjuna, the former asserted that who so ever could conquer 'raga dveshas' or one's intense desires and detestations is reputed as a sanyasi or 'sat nyaasi' or the absorber of Truth and is capable of easily untying the knots of 'Karma'. Further such rare humans are well aware of the concepts of saankhya, yoga of karma and jnaana. Once they gain mastery of one of these approaches then they would gain the fruits of the other approaches too. The sankhyas reach the destination of Yogatva and eventually realise that these two approaches are similar, after all. Sankhya and Yoga practitioners both strongly believe that of 'nitya - anithaya viveka sutra' or the basis of permanency and of fleeting natures and their target is the same of atma jnaana and their common dharma is 'sadhana' or constant practice. Both jnaana and karmaacharana is like a slap sound of both the hands. Jnaana without Karmaacharana is not possible while 'acharana and sadhana' or application and practice are of similar in nature. Partha! be it realised that those of 'nishkaama karma yogaanushtaana' or practitioners of desireless deeds of yoga are denied of 'karma sanyasaadhikarana' or the resultant fruits of rejection of karma practice. Basically, karma yoga phala is a quick step forward to Para Brahma Sthiti. To Sanyasa too nishkama karma is the bedrock of Attainment as in the case of Yogabhyaasa. Furthermore a Karma yogi with a clean conscience and mind control realise that all the individual selves are just the same and Paramatma in the form of Antaratma is singular among all the Beings. And to Him there are neither karmas nor karma phalaas. Tatvavettas and Saadhakas of self discipline realise the commonality of natural instincts and feelings of seeing-hearing-smell-taste-sleep-breathe-talk- and visarjana besides natural tendencies like eye flapping, hand clapping, heart pacing, digestion and blood circulation of body apart from mind driven 'arishad vargas' and their fall - outs of

ego, outbursts of feelings , suspicions, and complexes of inferiority besides superiority feelings. *Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah, lipyate na sa paapena padmapatram ivaam bhasaa/* Is is that human being who dedicates all one's actions to Prakriti the Nature or to Ishvara the Unknown and follows the natural behavioural pattern and acts like water drops on a lotus leaf is stated a practical 'sthita pragjna'! Yogis with clean bodies and hearts keep running their indispensable and crucial physical activities with purity leaving the fruits of desireless acts and even so the fruits of such actions do implant the hurdles of their deeds. After all human body with 'navarandhras' or of the nine common leakage points with extraordinary mental resistance too is unable to plug in the discharges.

Stanzas 14-26: Na kartutvam na karmaani lokasya srijati Prabhu, na karma phala samyogam svabhaa - vastu pravartate/ Naa datte kasyachitpaapam na chaiva sukritam vibhuh, agjnaanenaavritam jnaanam tena muhyanti jantavah/ Jnaanena tutadagjnaanam yeshaam naashitamaatmanah, teshaamaadityavad jnaanam prakaashayati tatparam/ Tad buddhayastadaatmaanah tannishthaastatparaayanaah, gacchaanty punaraavritim jnaana nirdhuta kalmashaah/ Vidyaa vinaye sampanne braahmane gani hastini, shunichaivashvapaake cha panditaassamarshinah/ Ihauvatairjitassagoyeshaam saamy ssthitam manah, nirdosham hi samam Brahma tasmaad brahmani te shtitaah/ Na prahrishyetpriyam praapyanodvijet praapya chaapriyam, sthira buddhirasammuudho brahmavidbrahmani sthitah/ Baahya sparsheshya saktaatmaa vindadyaatmani yatsukham, sa Brahmayoga yuktaatmaa sukham akshaya - mashnute/ Ye hi samsparsahjaa bhogaa dukkhayonaya evate, aadyantapantah kounteya na teshu ramate buddhah/ Shaknoteehaiva yasphodum praakchareera vimokshanaat, kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontah aaraamastathaantarajyotireva yah, sa yogee Brahma - nirvaanam Brahma bhutodhigacchati/ Labhante Brahma nirvaanam rishayah ksheena kalmashaah, cchhinnadvaidhaa yataatmaanah sarva buta hite rataah/ Kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontaraaraamas tatha antar jyotirevayah, sa yogee brahma nirvaanam brahmabhutodhigacchati/ Bhagavan never entrusts to Beings either of the kartuva or of karmaacharana or do's or don't's to perform nor the end results of what the Jeevas perform . These are all of one's own 'prakriti svabhaavas' or of natural phenomena inbuilt into them. Besides the Society and the surroundings play an active role in their likes and dislikes and as such this is all the resultant characteristics of the play of Prakriti and Make Belief. Once born, in the childhood stage, the selfish motive would be just nascent and are influenced by the parents but gradually egoistic tendencies grow with age and so the desires, their denial leads to anger, then frustration or passing joys on fulfilment, complexes of inferiority or superiority with comparisons of neighbours or friends and non fulfilment leads to imbalance of behavior, moodiness and so on. Thus desire is the root cause. But Parameshwara never accepts or rejects the pluses and minuses of a Being and the ignorant Beings are drowned in ignorance and desires. They hardly accomplish 'jnaana' and the radiance of 'samyak drishtti' or of balanced view becomes illusive like a mirage. Yet, once the clouds of ignorance are illuminated by Jnaana Surya or celestial awareness which leads to the eventuality of rebirth. 'Samadrishti' or of the viewpoint of impartiality and composure accords to the jnaana in essence is the awareness of a wellversed Pandita or a dog meat eating lowest chandala, or a pig or a cow; such indeed is the sama buddhi or sama drishti! Explained other wise : Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts

of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity. [But the normal public reaction is totally different; general feeling would be totally different as the caution to general public should be that a tiger was entering the street although even a cruel animal could be of Narayana swarupa! As such the public atmosphere is bound to upset the individual view point. All the same even without having to adjust in the public, one could still develop equanimity at the individual level]

Arjuna! The interaction of the impulses of the sensory organs and material attractions are quite transient and momentary and so are the end results. Hence persons of maturity are either not too happy nor unhappy at the passing phases of life. Once before the death, resistance and disregard to such experiences as caused by kama krodhaadi mental aberrations and of equanimity of mind is a true Yogi with 'atma shanti' or true peace of mind. Eventually, he assumes the characteristics of Prara Brahma swarupa and the resultant parh of kaivalya. Thus the gradual dissipation of the impact of kamakrodhaadi enemies to the Self come off victorious in the battle of materialism are well-qualified for Brahma kaivalya. One might not ever brood over that stage of bliss only after death, but most certainly experienced right within one's life. Maheshwara never accepts nor compromises puny-paapaas or the balance sheet of minuses and much less the pluses either The jeevas in samsara are invariably the victims of the varying shades of agjnaana or darkness. Only when the agjnaana is totally dissolved, then only the radiance of Jnaana Surya is able to fructify and evolve 'Samyak Drishti' or the Vision of All Round Equilibrium. The punya paapa accounts of anybody have to be accounted for by one's self and indeed these are most certainly to be paid for. Lord Ishwara Himself is the Evidence. Due to agjnana, Individuals might be self misdirected in this behalf and get illusory. As soon as the cover of illusion is cleared then like dark clouds get cleared and the radiance reveals clearly the reality of vastu tarwa or of the materialistic world! Thus the self experience of a person of spirituality is ever pure and he himself awakens the essence of divinity.

Partha! Who so ever acquires the magnificent experience of peace and contentment and in whom the enlightenment of Internal Awakening and its 'Atma nishtha', he is dedined as a parama yogi well qualified for Brahma Kaivalya. Those sinless and beliefless sthira chitthaas or steady minded ones with sama drishti, having succeeded the 'arishad vargas' are called 'jeevan muktas' as one need not feel of moksha after death only. Jeevan Mukti or the State of Liberationis a state that radically changes one's nature, features and the behaviou pattern; Narada Parivraajaka Upanishad explains that the personality concerned has endurance of disrespecrful language and physical treatment; replies softly against cruelty, but ever of Truth; is immun from prizes and compliments; harms none but reliprocates with kindness, contented with charities of food and physical rest, believes neither in prayers and sermons, practices nither yoga nor mantra tantras; no prostrations and worship of Deva Devis, let alone elderes or Gurus; but is ever self contented as a personification of a humble,ever alert, kind, indifferent yet of sweet tongue and demeanor.

Stanzas: 27-29: *Sparshaan kritvaa bahirbaahyaamschak- shuschaivantare dhruvoh, praanaapaanou - samou kritvaa naasaahyantaracharinou/ Yateendriya mano buddhih munirmoksha paraayanah, vigatecchhaabhaya krodho yassadaa mukta evasah/Bhoktaaram yagjnatapasaam sarva loka mahesh - varam, suhridam sarva bhutaanaam jnaatvaa maam shantimricchati/* Having discarded the temporary

attractions and temptations of life , one should concentrate and sight at the ‘Bhru madhya’ or the center of one’s eyebrows and breathe normally without distractions and total control of body and mind for as much time as possible with concentration inwardly. This is indeed the concentrate of ‘Manasika Drishti’ within deep into the Self named Introspection. Briefly stated the Naadi Shastra states that human body comprises innumerable naadis originating from heart and egg shaped mini bulb like mass in the pelvic region. From this there flows inner energy from kundalini upwards to another nadi named sushumna; ida and pingala are stated as of both the regions of brain; the left part ‘ida’ related to Chandra is the introvertive and ‘pingala’ the active right side. The sensory organs of ‘karmendriya and jnaanendriya’ orientation are stimulated by Pranaayama practice pumping the inner energy- both lunar and solar- and thus the drive of the latent energy by way of ‘bhrumadhya’ concentration by the praanaayaama! Eventually, the third and most precious Sushumana connects the base chakra to the crown chakra! Sushumna Naadi kindles Agni thus the Kundalini ascends from the middle knot of the pelvic region to the brain and that os the success of yogic energy all about! Thus the ‘Atma saakshaatkaara’, concluding the Karma Sanyaasa yoga!

ADHYAAYA SIX: JNAANA YOGA

Stanzas 1-9: *Bhagavanuvaacha: Anaashritah karma phalam kaaryam karma karoti yah, na sanyaaseecha yogee cha na niragnarna cha kriyaah/ yam sanyaasamiti praahuh yogam tam viddhi Paandava! Nahya saannasta sankalpo yogee havati kashchanaa/ Arurukshormuneryogam karma kaaranamuchyate, yogaaruudhasya tasyaiva shamah kaaranamuchyate/ Yadaahi nendriyaartheshu na karmasvanushnate, sava sanlalpa sanyaasee yogaaruudhastadochyate/ Uddharedaatmaanaatmaanam naatmaanamava - saada yet, aatmaiva hyaatmano bandhuh aatmaava ripuraatmanah/ Bandhuraatmaatma nastasya yenaatmaivaatmanaa jitah, anatmanastu shatrutve varteraatmaiva shatruvat/ Jitaatmaanah prashaantasya paramaatmaa samaahitah, sheetoshna sukha duhkhesu tathaa maanaavamaanayoh/ Jnaana vigjnaana triptaatmaa kuutastho vijitendriyah, yuktaityuchyate yogee sama loshtaashmakaanchanah/Suhurnmitraa-ryudaaseena madhyastha dveshya bandhushu, saadhushvapi cha paapeshu sama uddhirvishishyate/* Lord Krishana explains the true purport of Karma Sanyaasa; who ever performs one’s ‘kartavya’ or duty earnestly is the true snayaasi but terminating agni homa karyas or merely shaving his head. Arjuna! To either ‘sanyaasa’ or ‘yogaabhyaasa’ there is neither vesha bheda or difference of dress nor of vastu bheda or material that he carries but of total resistance of desires and the fall out effects of anguish-anger and frustration. That indeed is the true characteristic of a sanyaasi or yogi. Yogaabhyaasa is fruitful only by nishkaama karma. The ladder of yoga is possible of ascent by the steps of discarding desires one by one of bandhus- vastus- vijaya and keerti akaankshas or of relatives, materials, victory and fame related ambitions. A true ‘saadhaka’ has to reject material desires while assuming the dutiful ‘karmacharana’ truthfully discarding the ‘bhoktrutva-kartrutvaabhimaanaas’ or the egos of receiving satisfaction and duty bound impulses; then only the ascent of the ladder is truly meaningful. One has to necessarily uplift oneself but not slip down the dutifulness; one is one’s own friend or foe! In th course of one’s own life’s journey, he or she might ar the best seek and benefit by guidance but the travel has necessarily to be by one’s own self all alone! Indeed the journey is tough with regular hiccups! And with all the experiences on the travel, when has to recah the destination willy-nilly! Only when one could truy control the mind disalarmed by the breaks of desires in the travel while discarding rajoguna but maintaining satvika guna is the true and ideal traveller. In othe words consant vigil against desires and of truthful cleanliness of truthfulness should win the day. Sthira chittata or Steadiness of Mind vis-à-vis heat and cold, joys and sorrows, appreciations and rejections is the foundation for the tallest edifice of equanimity. A jitendriya or the conqueror of karma- jnaanendriyas is defined as he who values golden and earthen vessels alike as the

serve the same function of carrying on the slippery water therein! He is the true Yogaagresara'! It is that person of worth who is neutral to friends or acquaintances and non committal to enemies and sinners. Such 'sama drishti' is the glory of the outstanding Atma Drishti!

Stanzas 10-17: *Yogee yumjeeta satatam aatmaanam rahasi sthitah, ekaakee yatachittaatamaa niraasheera parigrahaah/ Shuchou deshe pratishthaapya sthiramaasana maanasaah, naatyucchitam naatineecham chelaajina kushottaram/ Tatraikaagram manah kritvaa yatacchitrendriyakriyah, upavishvaasane yujjyaatt yogamaatma vishuddaye/Namam kaaya shirogreevam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaanavalokayan/ Prashaantaatmaa vigatabheeh brahmachaari vratesthirah, manasamyamya macchhitto yukta aaseetamatparah/ Yugjnnannevam sadaatmaanam yogee niyata maanasah, shaantim nirvaanaparamaam matsamsthaamadhi gacchhati/ Naatyashnatastu yogosti na chaikaanta manashnatah, nachaati svapna sheelasya jaagratonaiva chaarjunah/ Yuktaahaara vihaarasya yukta cheshtasya karmasu, yukta svapnaava bodhasya yogo bhavati duhkhahaa/ Lord Krishna now explais to Arjuna as to how 'dhyana saadhana' or the methodology of the practice of concentrated medication; the saadhaka the practitioner is required to be seated all by himself alone with tight limb-sense and control of mind, with no desire of any sort without public contact and enter into earned dhyana. The practitioner needs to be seated on an elevated and clean place of flat evenness on a darbhaasana or krishmaajina on a well spread and clean cloth in 'padmaasana' posture. Once again tightening the controlled limbs and mind with pure heartedness, do initiate the dhyana- yogaabhyasa. While doing so the practitioner must be erect the head, neck, stomach with stable body and mind looking straight to the tip of nose and a clear mind. As the individual thus practises with controlled limbs and mind besides the self consciousness is stated to reach the status of 'nirvana' with only the thought of the Unknown with parama Shanti or of heightened tranquility. Arjuna! This type of status is most certainly unsuited to excessive eaters, sleepers and slaves of material comforts. Extremely limited 'saatvikaahara' only for bare existence tends to give contented, peaceful, dreamless and restful long enough sleep especially by observing 'brahmacharya' which eventually yields to replete and semenful 'tejas' of body which extends longevity, body brightness and strength, mental sharpness, courage, concentration and total commitment to th cause of 'dhaarana' or the grit of furtherance of bodily, mental and psychological grit and fitness for long! Once such dharama shakti is kindled the 'yogaagni' is kept alive with ever sustained energy of Yoga.*

Stanzas 18-32: *Yadaa viniyatam chittam aatmanyevaava tishthate, vispruhassarva kaamebhyo yukta ityucchyate tadaa/ Yathaadeepo nivaatastho nenjate sopamaa smritaa, yoginoyatachittasya yugjnato yogamaatmanah/ Yatro paramate chittam niruddham yogasevayaa, yatra chaivaatmanaatmaanam pashyannaatmani tushyati/ Sukhamaatyantikam yattat buddhigraahyamateendriyam, vetthi yatra na chaivaayam sthitaschalati tatvatah/ Yam labdhvaa chaaparam laabham manyate naadhikam tatah, yasmin sthito na duhkkena gurunaapi vichaalyate/ Tam vidyaadduhkha samyoga viyogam yoga sangjnitam, na nishchayena yoktavyo yogo nirvanna hetasaa/ Sankalpa prabhavaan kaamaa tyaktvaa sarvaanaseshatah, manasaindriyagraamaam viniyamya samantatah/ Shantaishshanairuparamet buddhyaa dhriti griheetayaa, aatma samstham manah kritvaa na kinchidapi chintayet/ Yato yato nissarati manas-chanchalamasthiram, yatastato niyamyaiadaatmanyeva vashamnayet/ Prashaanamanasam hyenam yoginam sukhamuttamam, upaiti shaanarajasam rahmabhutamakalmasham/ Yujjannevam sadaatmaanam yogee vigata kalmashah, sukhena Brahmasamsparsham atyantam sukhamashnute/ Sarva bhutastham - atmaanam sarvabhutaani chaatmani, eekshate yoga yuktaatmaa sarvatra samadarshanah/ Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva*

bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/ Thus Yoga siddhi is stated to have been accomplished only when pleasures of living as also the discontentments are annuled and be totally absorbed into the Supreme Consciousness only as the singular target. This is on the analogy of a lamp being steady without the sweep of winds and with stability. In an ideal yogaabhyasa, one's own mind is stable and desireless. In the cleanest possible selflessness, the calmness of inner feelings leads to Atmaanubhuti and Atma sukha or the experience and joy of the Self-Awareness. That kind of experience is neither definable nor within the range of sensory organs and their instincts. That is possible only be the clean mindedness. Once that type of self experience is in place, even celestial attractions get blurred against the background of the splendour of the 'Atma Jyoti'. From the viewpoint of objectivity of the world around, even the worst possible addhaatmika-adhibhoutika-adhaatmika problems or of one's own physical issues or man made battles or Nature made abnormalities like earthquakes- floods- total absence of rains, then too an ideal yogi would preserve his calm and composure with indifference and of composure. Such is the indispensability of the essential ingredients. A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolities and inconsequential! Yoga siddhi inherits 'samyak drishti' or 'jnaana drishti' or the 'atma drishti'!

[An ideal Yogi endures the aberrations of Nature objectively and subjectively and practises shama, dama, uparati, titiksha, shraddha, samadhana - the six virtues or the treasures inwardly, psychologically, emotionally, and feelingfully topped by the climatic *mumukshatva*. 'Shama' denotes calmness of mind even against violent hostilities-; 'Dama' is the restraint of sense organs or of karma-jnaana karmas and of restraint of mano-buddhi-antahkarana-chitta or of mind that thinks, buddhi the intellect that decides, ahamkaara the self ego and chittha the awareness of the past events and memories- all of which denote one's own psyche; 'Uparati' is the constant practice total desires like of Ravana's ten heads sprouting repeatedly against total negation of their permutations and combinations resulting on stoic indifference. *Titiksha* means a kind of endurance and toleration in regard to conditions prevailing outside, natural as well as social. *Shraddha* is faith in one's own self, faith in the method of practice which one has adopted, faith in the Preceptor who initiates and most essentially the faith in the Supreme; *Samadhana* is the concentration of mind in totality aiming at the Target viz. *Mumukshatva*! Thus the pre-requisite of Sadhana viz. the *sadhana chatustaya* – *viveka, vairagya, shat sampat, mumukshatva* - as these are required to be churned from the Sadhaka's own nature, besides of natural and celestial approvals!]

A saadhaka's mentality is invariably wavery, unsteady and aimless and as per the natural instincts and one's own upbringing. Normally the material temptations tend to drag one's attention and concentration and extremely difficult to retrieve the consciousness towards the Inner Self. Even while the sadhaka's mind and the base root of the purity of 'satvika guna', the dirt of rajo guna imposes on the mind with the worldly attractions. It would take time and constant effort with enormous effort and patience to divert the flow back to that of the stream of satvika nature based initially with the food consumed, the clothing that is dressed in, the company that is moved about with and so on and gradual shifts would obviously be required therefrom the yesterdays to the present and the future too. The 'saatvikaamsha' needs to be strengthened the mind and thoughts to purity and decisiveness and the process of transformation expedited. The very first step of Yoga saadhana is the stability of mind and purity of thought! This type of proclivity eases physical and psychological tensions and relaxes into soulful happiness which is imperceptible and indefinable. This type of celestial experience is steady even viewed from circumstantial and even natural happenings like earthquakes too! Maha Yogis consider these as frivolties and inconsequential!

Bhagavan Shri Krishna assures: *Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/* Those Maha Yogis who vision me in every thing be it a Being or Matter or Directions or Five Basic Elements, Life / Vital Energy, I am there for that Being and so on as He-or She-or It and vice versa! Once there is a mutual identification then the status of 'tadaatmya' or mutual identification and of the unique Identity then you are me and I am you! Hence the saying: *Nistraigunya pathi vacharataam ko vithih ko nishedhah!* Those afar the reach of 'Trigunas' of Satva- Rajasika- Taamasikas are absorbed into me with True Identity!

Stanzas 33-45: *Arjuna uvaacha: Yoyam yogastvayaa proktassaamnena Madhusudana, etasyaaham na pasgyaami chanchalatvaat shtitim shtiraam/ Chanchalam hi manah Krishna! Pramaadhi balavad - driddham, tasyaaham nigrham manty naayoriva sudushkaram/ Shri Bhagavan uvaacha: Asamshayam Maha Baaho, mano durngraham chalam, ahyasena tu Kounteya! Vairaagyana cha grihyate/ Asamyata - atmanaa yogo dushpraapa itime matih, pashyaatmanaa tu yatataa shakyovaptumupaayatah/ Arjuna uvaaccha: Ayatsshaddhayopeto yogaacchalita maanasah, apraapya yoga samsiddham kaamgatim Krishna! gacchati! Kacchhinno bhaya vibrashtah cchinaabhramiva nashyati, apratishyho Mahaa baaho! Vimuudho brahmanah pathi! Ye tanme shamshayah Krishnah ccheettumarhasya sheshatah, tvadanyasam shayasyaasya chhettaa na hyupapadyate/ Bhagavanuvaacha! Paartha! Naiheva naamutra vinaashyasya vidyate, na hi kalyaanakritkashchit durgatim taata gacchati/ Praapya punya kritaam lokaan ushitvaa shashvateessamaah, shucheenaamshrimataam gehe yogahrashthobhijaayate/ Athavaa yoginaameva kule bhavati dheemataam, yetaddhi durlabhataam loke janma yadeedrisham/ Tatrataam buddhi samyogam labhate pourva daihikam, yatate cha tato bhuya samsiddhou Kurunandana/ Purvaabhyasena te naiva hriyate hyavashopi sah, jigjnaasurapi yogasy shabda brahmaativartate/ Prayanaadyata maanastu yogee samshuddha kilbishah, aneka janmasamsiddhah tato yaati paraam gatim/ Tapasvibhyodhiko yogee jnaanibhyopi matodhikah, karmibhyaschaadhiko yogee tasmaadyogee bhavaarjuna/ Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maamsa me yuktatamo matah/* Arjuna explained to Bhagavan Shri Krishna that the type of 'saadhana' or the rigorous practice would just not be possible and be expected of himself since he with everfloating watery mind and its impulses could merely not be steady and stable. He added that mind not is not only slippery but unable to resist the inner

feelings of anger and anguish alike without control just as wind would not be closed without movement! Bhagavan replied: Kounteya! Any Human Being would live through the life with ever wavering mental frame and no doubt it would be so, but not ever impossible. One would only have to make an honest and utmost effort. The word ‘samskara’ means reformation and that ought to be backed up by constant endeavour and continuous practice besides the resolve to succeed. Indeed ‘vairagya’ or resistance of doubts and of resolve leads to ‘dhyanaabhyasa’ or the regular mental application of meditation along with the intensive search of the Inner Self with peaceful psyche and of constant practice. Arjuna interjected: Krishna! what would happen even before this sustained and constant practice by the person concerned remained elusive with no end result and meanwhile faced a mortal collapse! Krishna! Suppose the saadhaka could face failure both sides of not securing the desired purpose and of the normal ‘karma saadhana’ too! In other words, the Saadhaka would then deny himself the ‘paraa jnaana’ and ‘aparaajnaana’ too! Would such a sadhaka deny the swimming possibility towards either of this bank or of another, excepting leading to get swept and drifted away by the speedy currents of life without reaching either of the banks the flow of Life! Bhagavan replied coolly: Partha! Such ‘Yoga bhrashtha’ or a Failed Saadhaka would indeed never be unsuccessful as person with a deal of virtue and dedication could never be drifted away nor ended up in a fearful failure of life! The sincerity and endeavour would uplift the ‘saadhaka’ to higher worlds for joys and contentment and bestow in the subsequent rebirth with riches and joys of material wealth upholding the values of dharmic life and seeking to renew the unfinished ‘yoga abhyasa’ yet again! Such rebirth is stated to be precious and well deserved on the contrary! Both the branches of Paraa jnaana and Aparajnaana or the Aihika Jnaana and Aamushmika Jnaana of what is learnt from veda vedangas and of karma kaanda as against Self Realisation through total control of Panchendriyas and mainly of mind excel each other. In both these approaches those who are reborn seek to make all out efforts for ‘siddhi saadhana’ or endeavor to accomplish. Keeping in view the previous birth’s carry forward of the link of the established practices, saadhana would thus push till the goal of ‘atma saakshaatkaara’ essentially with the principal tool of ‘chitta shuddhi’ or clean mindedness as facilitated by the panchendriyas and ‘ashtaanga yoga’ of Yama- niyama-aasana- praanaayaama- pratyahaara- dharana-dhyaana- samaadhi or the code of morality- self purification-correct body posture of padmaasana- breath control-withdrawing of senses of mind- concentration - deep meditation and finally samadhi or unification with one’s own conscience. All the same of the two principal approaches Arjuna! my recommendation to the persons of enlightenment like you, should better seek to achieve Eternal Vision by the aid of karma yoga in physical and mind control rather than the highly exacting procedure of dhyana-dharana-samaadhi path. Therefore my considered counsel to you personally, my command would be to initiate the fulfillment of a kshatriya and thus initiate the dharma yuddha or the unique battle of Dharma versus Adharma- Virtue versus Viciousness- Nyaya versus Anyaaya- and Truthfulness versus Untruthfulness! *Yoginaamapi sarveshaam madgatena antaratmanaa, shraddhaa vaan bhajate yo maam sa me yuktatamo matah/* Trust me as all truthful yogis and saadhakas ever follow my very considered and well balanced advice unhesitatingly and do set an example to posterity!

ADHYAAYA SEVEN: VIGJNAANA YOGA

From Jnaana to Vigjaana or from Knowledge to Wisdom or from learning to feeling which leads to action as per karma!

Stanzas 1-15: Bhagavan uvaacha: Mayyaasaktamanaah Paartha! Yogam yujanmadaashrayah, asamshayam samagram maam yathaa jnyaassyasi tacchhrulu/ Jnaanam teham savigjnaanam idam

vakshyaamasheshatah, yadjnaatvaa neha bhuyonyat jnaatavyamavashishyate/ Manushyaanaam sahaseshu kashchidyatati siddaye, yataatamapi siddhhaanaam kashchinmaam vetthi tatvatah/ Bhimir aaponalo vaayuh kham mano buddhirevacha, ahamkaara iteeyam me bhinnaa prakritirashtadhaa/Apare-yamitastvaanyaam prakritim viddhi me paraam jeeva bhutaam Mahaa baaho! Yayedam dhaaryate jagat/ Yetadyoneeni bhutaani sarvaaneetyupadaaraya, aham kritnasya jagatah prabhavah pralayastathaa/ Mattah parataram naanyat kinchidasti Dhanaanajaya, mayi sarvamidam protam suutre maniganaa iva/ Rasohamapsu Kounteya! Prabhaasmi Shashi Suryayoh, pranavassarva vedeshu shabdah khe pourusham Nrishu/ Punyo gandhah prithivyaam cha tejaschaasmi vibhaavasiu, jeevanam sarva bhuteshu tapaschaasmi tapasvishu/ Beejam maam sarva bhutaanaam viddhi Paarthah sanaatanam, busshirbuddhi-mataamasmi tejasstevjasvinaamaham/ Balam balavataan chaaham kaama raaga vivarjitam, Dharma - aviruddho bhuteshu kaamosmi Bharatarshabha/ Ye chiva saatvikaa bhaavaa raajaastaamasas chaye, matta yeveti taanviddhi na tvaham teshu te mayi/ Tribhirgunayairbhaavai rebhinsarvamidam jagat, mohitam naabhijaanaati maamebhyah paramapyayam/ Daivee hyeshaa gunamayee mama maayaa duratyayaa, maameva y prapadyante maayaametaam taranti te/ Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/ Bhagavan Shri Krishna addresses Arjuna as follows: Whosoever of Dhyana Yogaabhyaasa saadhakas or those immersed in deep meditation as targetted to me with ardent faith and devotion are blessed by their Self Realisation. I shall shortly explain as to how they apply their knowledge and the eventual wisdom to reach the accomplishment. Among the crores of humanity, only a handful of them seek the ‘saadhana’ either by good deeds and awareness of the Supreme or by direct yoga way. Indeed the illustration of several sprouts of plants in a garden turning as fruit bearing trees and of the left over fruits dropped down or unconsumed by the customers are very few indeed; such is the extremely limited very few of the Saadhakas or the Seekers of the Unknown. Out of this selected ones make efforts for the Realisation Beyond yet right within one’s own Self. Arjuna! The two approaches of Para and Apari Jnaana as explained earlier. Considering the current context, that paraa jnaana is worthy of recommendation. As you are aware there are two distinct forms of Prakriti the Nature. The totality of Universal Creation comprises an interplay of Pancha Maha Bhutas. These Five Elements are linked together as the warp and weft of the universal cloth, as they interact and cooperate, but never cross their ends. In the context of Philosophy and Pragmatism of History, Man is the perennial Actor. His impulses are ever kaleidoscopic, essentially anchored to Panchendriyas and Pancha Tanmatras which of course are linked to Pancha Bhutas. Puranas, Upanishads and Vedas handed down the ages painstakingly describe about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy which is admittedly the Cause and effect existence of Life bestowed by Brahman but far beyond the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya but indeed the Supreme Self - either of Form and features or of the Antaratma the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Individual Consciousness but also of the product of Pancha Bhutas, Space, Light, Praana or Vital Force, besides the Illumination within and without. It is that Singular Entity, the Bhokta and the Bhojya or the Cause and the Effect, the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart as also the Sky above, the Pancha Bhutas, the Unseen Vaishvanara, the Panchendriyas, the Jagrat-Svapna-Sushupti or the Stages of Awakening-Dream Stage-Deep Sleep and Death, rebirth and ‘Kaala maana’! Now, Arjuna it is against this background that I am the cause and effect of the ‘sarva bhutaas’ or the entirety of the Universal Beings. Like the tides of an ocean, the huge ship of Samsara is pushed back and forth to the shores as the latter signify me alone! Dhanajaya! There is nothing at all superior to me and

like the countless precious stones all the Beings are pricked into me even as I am the sheet-anchor of ships; in other words, there is nothing in the Universe without me right therein. Kountrya! You ought to realise that I am the taste of waters, the brightness of Sun and Moon, Omkaara in Vedas, Sound Effects of the Sky, and the inborn impulse of ‘prayatna bala’ or the capacity of action and momentum of the various Beings in the Universe ! I am the heat and radiance of Fire, the ‘praana shakti’ or the vital energy of the Beings and the enduring spirit of Yogis and Rishis. Partha! Be it known that I am the seed of the sprawling samsara. I am the Intellect and the capacity to utilise it, the brightness of the entities of brightness, the inborn capability of intelligence and ignorance, I am the dharma and adharma too, the Trigunas of the Satvika- Raajasika- Tamasika Gunas too! Yet I am beyond all the virtues and vices too! I am the Order and Disorder of the Society alike besides being the creator-sustainer and destroyer of the Universe. I am the Maya Shakti about which purana - itihaasas are replete with incidents of **Vishnu/ Krishna Maya**.

[Could a Ravanaasura but yield to the temptation of bringing Maha Deva’s Atma Linga home in his Puja Mandir! Would Kamsa the unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be emboldened to leave a Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja on a firm prophesy of untimely death of her husband and made Yama’s own position compromising! Was Devi Satyabhama the zealous and beloved spouse of Lord Krishna as smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna’s body weight against the Kingdom’s gold and jewellery in a sensitive balance and turn Krishna as Narada’s slave, but for Devi Rukmini’s intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna’s company and be responsible for entire Bharata to observe ‘Deepavali’ year after year till date! Could Narada avoid womanhood ! Vishnu asked for his vehicle Garuda and suggested to Narada to go for a drive across the sky, stopped Garuda at the City of Kannauj and desired that he and Narada could refresh bathing in a Lake. Narada kept his clothes, Kamandalu, and Veena on the banks of the Lake and dipped first in the water. The moment he dipped and came out, Narada turned into a charming and youthful maiden not knowing his memory and identity. Vishnu quietly slipped out along with Narada’s personal belongings and disappeared. Meanwhile, King of Kannauj arrived at the Lake for a swim and was overwhelmed with the outstanding beauty of the woman (Narada) and asked her antecedents; she did not know but she took her to his Capital and married her as per Vedic tradition and named her Sowbhagya Sundari. As the King declared a terrible war all the sons were killed too, the Queen reached a lake to observe the obsequies of the sons and as she too had a dip in the Sarovara, she emerged from the water as Narada! Such was the power of Maha Maya that Vishnu taught to Narada who learnt its impact the hard way! The Basic Laws prescribed by Maha Maya are as per the mix of one’s own Actions are performed as per their Gunas in various proportions as per their ‘Prarabdha’ or fate !]

Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayayaapahrita jnaanaah asurum bhaavamaashritaah/ Arjuna! Those who are habitual evil performers, below average humans and those affected by the darkness of ignorance are impossible of my attainment as the dominance of material desires and obsessions wipes off the awareness of Reality and Self awakening.

Stanzas 16-30: *Chaturvidhaa bajante maam janaasukirorjuna aarto jijnasuraarthee jnaanee cha Bharatarshabha/ Tessaam jnaanee nitya yuktah ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/ Udaaraassarva evaite jnaanee tvaatmyaiva me matam, asthitassa hi yuktaatmaa*

maanevanu uttamaam gatim/ Bahunaam janmanaamante jnaanavaanmaam prapadyate, Vaasudevas - sarvamiti sa mahaatmaa sudurlabhah/ Kaamaistaistaithritha jnaanaah prapadyantenyadevataah, tam tam niyamasthaaya prakrityaa niyataasvayaa/ Yo yo yaam yaam tanum bhaktasshraddhayaarchitu mi-cchati, tasyua tasyaachalaam shraddhaam taameva vidadhaamyaham/ Sa tayaa shraddhayaa yuktah tasyaaraadhanameehate, labhate cha tatah kaamaan mayaiva vihitaanhitaan/Antavatthu phalam teshaam tadbhavatyalpa medhasaam, Devaandevayajo yaanti madbhaktaa yaanti maamapi/ Avyaktam vyaktim - aapannam manyante maama buddhayah, parambhaavamajaananto mamaavyayamanuttamam/ Naaham prakaashassarvasya yogamaayaa samaavritah, muudhoyam naabhijaanaati loko maamajamavyayam/ Vedaaham samateetaani vartamaanaanichaarjuna, bhavishyaani cha bhutaani maam tu veda na kashchana/ Icchaadvesha samutthena dvandvamohena Bhaarata, sarva bhutaani sammoham sarge yaanti paramtapa/ Yeshaam tvantagatam paapam janaanaam punyakarmanaam, te dvandva mohanir-muktaah bhajante maam Dridhavrataah/ Jaraa marana mokshaaya mamaashritya yatanti ye, te Brahma tadviduh kritsnam adhyaatmam kamachaakhilam/ Saadi bhutaadhi daivam maam saadhiyagjnam cha ye viduh, prayaaakaalepi cha maam te vidiryukta chetasah/

Bharata shreshtha! Only the truly virtuous persons of good characteristics only pray for me with devotion and patience. Such of them are normaly of four categories like those extremely distressed with desperation; or those who are passionate for the fulfillment of their desires of wealth and fame; then the jnaanis seeking salvation; and lastly those who are ‘jeevan muktaas’ or almost nearing mukti.

Famed personalities like Gajendra, Devi Draupadi are the ‘arta bhaktas’ due to distress of desperation’.

[1] Gajendra Moksha; the elephant King Gajendra with his spouses and a massive collection of elephant army went into Gandaki banks and a fierce and huge and powerful crocodile caught nasty hold of Gajendra’s foot in a biting grip and they fought for years together for Gajendra to get rid of the awful grip. In their earlier births Gajendra was King Indradyumna the King of Pandyas who in similar situation of the King enjoying a river bath with his queens angered Sage Agastya in deep meditation by the noises and Agastya cursed that a crocodile would catch the King becoming an Elephant and torture for years together. Likewise, a Gandharva Chief Huhu was cursed by Devala Muni that in similar circumstances the Gandharva would become a crocodile and torture an elephant king to be finally restored of his original form with the grace of Vasudeva and his Sudarshana Chakra!(2). The Evil Four of Duryodhana- Dusshhsana-Karna-Shakuni felt highly envious of Pandavas and invited them to Hastinapura only to trap Dharmaraja into an unjust chess game with Sakuni who was an expert in it and defeated Pandavas against stiff conditions of losing their Kingdom and even of Draupadi, with whom Dussaashana attempted to disrob and Draupadi made desperate shouts to Lord Krishna who was busy with a chess game with Rukmini but in instant response to Draupadi’s desperate cries bestowed the boon of her unending saree and the hard labour of Dusshaasana got tired and fainted!].

Then Dhruva who was desperate for place of pride and fame and performed rigorous tapas to Lord Narayana.

[Dhruva, the son of Suniti, also tried to sit over his father’s lap but Surichi the second queen of King Uttaanapaada -the son of Swayambhu Manu- pulled him down and admonished him severely. The father had implicitly supported Uttama the son of Suruchi. Surichi’s reprimand was rather severe as she said that Dhruva had no business to compete with Uttama as the latter was the heir-apparent, even if Dhruva were the elder son, he was disqualified to be the would -be- King. She taunted Dhruva that Suniti’s son could

never be the next King, since Dhruva was not Surichi's son and if Dhruva were ever to dream then he had to better please Lord Narayana and perform severe penance to become Suirich's son in Dhruva's next birth! These words of Surichi and the unkind way of her vitriolic utterance had sharply wounded the young heart and mind of Dhruva. He left the Palace crying away hopelessly and met his mother Suniti. The latter consoled Dhruva and said that his father too treated her as a nobody and as such there was perhaps no other alternative for him to meditate Lord Narayana and please Him to reverse the situation. As the boy's self-pride was shattered and his stepmother's insinuating words were ringing in his ears, he had determined to take the plunge and really identified himself in the devotion of the Greatest and the Best. At this juncture, Narada appeared and tried to discourage Dhruva saying that even Illustrious Sages had failed in their pursuit to seek Almighty over their several lives and after all a boy like him would be only wasting his valuable life and regret eventually. But Dhruva did not relent, come what might. Narada was indeed impressed and provided guidance as to how the boy should take initial steps to assume the procedure. He asked Dhruva to purify himself with the water of River Yamuna, enter Madhubana on the banks and perform breathing exercises, gradually follow the 'Ashtanga' Yoga and develop high concentration on each of the Body Parts of Virat Swarupa, and lift up his inner energies in full alignment with the Supreme Energy. Narada had subsequently taught Dhruva the process of conquering his hunger and thirst, anger and envy, avarice and desire, and gradual control of all material senses. He taught Dhruva the Parama Mantra, viz, *Namo Narayanaya Namaha*. In course of the intense concentration and alignment with 'Paramatma', Dhruva had discovered a 'Radiant Vision' and felt disturbed, and when his eyes were opened, there the 'Sakshatkar' or Actual Appearance of the Supreme Being was tangible. The Voice said that after the demise of his father, Dhruva would be the King, his cousin brother would be killed on a hunting exercise in a forest and his step mother would be deranged; Dhruva would rule for thirty six thousands of years as a just and noble King and finally reached the Sky as a pole star for ever, even above the Stars of Sapta Rishis!]

Finally Prahlada, Narada, Vibheeshana, Veda Vyaasa, Shuka Maharshi, Bheeshma and such glorious personalities are the most genuine Jnaana Bhaktas!

[Further, Mahatmas like Samvartaka, Aaruni, Shvetaketu, Durvaasa, Ribhu, Nidaagha, Jada Bharata, Dattatreya and Raikvataadis are reputed as Parama Hamsas. Their ways of life, pattern of conduct of acts and actions and daily living methodologies are strange and unorthodoxic even on the verge of nontraditional profanity and vulgarity. They tend to behave like mad persons but indeed were replete with 'atma jnaana' and practice of high level Yoga, even as they reject tridanda or self control of thoughts-words and deeds, kamandalu, tuft and the sacred yagnopaveeta, agni karyas, and 'aachamanas and tarpanas' with waters and so on. They would tend to assume childlike innocence, fill in their stomachs of thirst and food from alms, live under trees, shrubs, caves, temples or river banks, yet replete with 'atma jnaana'. Quite effortlessly they attain self sense by concentrated introspection and such indeed are the characteristics of a Parama Hamsas. The two distinct approaches of Para and Apra could however lead to the same objective. If there is a close look, Apra is none too easy any way. The normal generations are hardly oriented to the Apra Vidya as that is possible for 'Kaarana Janmas' alone as the very special class backed by the karma paripakvata of sanchita-prarabdha- and most essentially the Agaami too since the 'karma katrutva' of the future account gets totally closed as the Parama Hamsas tend to absorb into the Unknown! To the recall of such exemplary Parama Hamsas one could but admire as one does to the Supreme!]

Teshaam jnaanee nitya yuktah ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/ Udaaraassarva evaite jnaanee tvaatmyaiva me matam, asthitassa hi yuktaatmaa maanevanu uttamaam gatim/ A Jnaani of genuinness- not due to desperation nor to satisfy ego and desire- like Prahlada and Bheeshma are claimed Bhagavan as of outstanding category, asserted the Lord. Indeed all of the desperate or desire for self pride and fame were also dear to Him, but bhaktas of undiluted devotion with complete surrender only to reach Him and that class of the devotees of total selflessness are to be rated as exclusive indeed!

Lord Krishna asserts that all of His bhaktas are genuine and truthful, yet the Maha Jnanis are deemed far better. They seek to reject ‘dehaatma buddhi’ or the psychology of physical nature and seek ‘aatma taadaa - tmya buddhi’ or the orientation of Self Unification with the Supreme. Such psyche that He and Me are just the same! And this is far away from the body and its Self conciousness or the mortal life vis-à-vis Me and hence my consideration and preference.

Such self awareness is indeed the end result of ‘saadhana’ of several births and deaths of the person specified , and that type of jnaana tatva is on the lines of the statement of *Jeevo Brahmaiva naa parah/* and the unification of the Self and the Sublime! Such personalities are truly exemplary and rare!

Normally the common folk as influenced by narrow mindedness ignited by ignorance tend to pour down their entire devotional feelings run after one petty God or Goddess and as such faiths of strength or feeble - ness aim at lower targets. They hadrly realise that I am the thread of connecting all the Deva- Devis so concerned about them all about! Indeed ‘alpa jnaana’ or limited awareness and low targets of devotion and blind faith are far beyond the cut!

Yet, which ever Daiva Swarupas are devoted to with faith and dedication, it is ME the recipient of such sincere prostrations. At the same time, keeping in view the status and stature of that particular Deva- Devis as my agents who transmit the thread of bhaki-vishvaasa to Me finally, it is through them alone that whatever their capacity permits is bestowed back to the bhaktas as per the specified Deva Devis to their limited reaches. BUT, direct bhakti vishvasa to ME are most likely to yield direct results! Araadhana of the Supreme assures ‘parama siddhi’ the outstanding bliss of Unification. Yet, persons of limited outlook are simply disabled to visualise Me the Almighty due to the thick blanket of Maya around them and are not equipped due to their physical instincts and are thus not possible enen to think of me let alone seek to realise me!

Partha! Such commoners afflicted by the impact of likings and dislikings and the resultant mortal senses are trapped intensely and are simply shackled in the ‘samsaara bandhanas of raaga dveshas’’ of likes and dislikes as subjected to mortal life. They are qualified to an account of zero balance of sins and virtues, and then alone might be equipped with sthira chitta or steady mindedness to seek for me. Then and then alone such truthful saadhakas might realise the essential essence of ‘samsaara’ and open up the gates of Adhi- Bhoutika- body related, Adhi Daivika- Nature Related- Adhyatmika- Mind related shackles to rely on formless, traitless, desire-sorrowless Self- Sublime Unification! [Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to

‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.]

ADHYAAYA EIGHT: AKSHARA PARABRAHMA YOGA:

Stanzas 1-15: Arjuna uvaacha: Kim tad Brahma ki madhtaantam kim karma purushottama, adhibhutam cha kim proktam adhidaivam kimuchyate/ Adhi yagjnyah katham kotra dehesmin Madhusudanas, prayaana kaale cha katham jneeyosi niyataatmabhih/ Bhagavan uvaacha: Aksharam paramo Brahma paramam svabhaavodhyaatmamuchyate, Bhutabhaavodbhavakaro visargah karma sangjnitah/ Adhi Bhutam ksharo bhaavah Purushaschaadhi daivatam, Adhi yagjnoha mevaatra dehe deha bhritaam vara/ Antakaalecha maameva smaran muktvaa kalebaram yah prayaati sa madbhaavam yaati naasyatra samshayah/ Yam yam vaapi smaran bhaamam thyajajante kalebaram tam tamevaiti Kounteyah sadaa sadbhaava bhavitah/ Tasmaasarveshu kaaleshu maamanusmara yuddhyacha, mayyarpita mano buddhih maamevaushyasya samshayah/ Abhyaasa yogayuktena chetasaa naanyasgaaminaa, paramam Prusham divyam yaati Paarthaanuchintayan/ Kavim puraananamanushaasitaaram anoraneeyaam samanummare - dyah, sarvasva dhaataaramanchityarupam aaditya varnam tamasah parasteet/ Payaana kaale manasaachalena bhaktyaa yukto yogabalena chaiva, bhruvormadhye praanamaaveshya samyak sa tam param purushamaipiti divyam/ Yadaksharam vedavido vadanti vishanti yadyatayo veetaraagaah, yaddhicchanto brahmacharyam charanti, tatthe padam sangrahe na pravakshye/ Sarva dvaaraani samyamya mano hridi nirudhyacha, muurdhanyaadhaayaatmanah praanamaasthito yoga dhaaranaam/ Omityekaaksharam Brahma vyaaharan maamanusmaran, yah prayaati tyajandeham sa yaati paramaam gatim/ Ananyachetaassatatam yo maam smarati nityasah, tasyaaham sulabhah Paartha! Nityayuktasya yoginah/ Maamupetya punarjanma dukkhaalayamashaashvatam, naapnuvanti majaanmanan samsiddham paramaam gataah/ Arjuna asks Krishna to kindly explain as to what is Brahma, what is adhyaatma, adibhuta and aadhi daivika karmas and at the time of death, how would be the state of a person with steadfast mind behave! Bhagavan replies: Maanavottama Arjuna! One’s own Antaratma is Brahma the indestructible. One’s own sense of what is the Universe all about is ‘adhyaatma’ or Self consciousness. Now as Brahma creates all the Beings and their mortal features vis-à-vis the Universe and their material senses which are transcient with the passage of time are called ‘aadhi bhoutika’. As Prakriti the Nature made of Pancha Bhutas and their derivative senses and features on one hand and the acts of the celestial agents of Parameshvara on the other are encountered occasionally then the consequent abnormalities like earth quakes etc with are outside the purview and regulation of Prakriti are termed ‘aadhi daivikas’. Then

the state of a person or a Being in general is directly proportionate to the status, features of body, senses and of mind of the person or Being at the time of death. If the dying person were to be of strong body and mind with its strength in general then that person would close existence peacefully and that person would be classified as of virtue, selfless and fearless while the contrary would be deductible. More over *Antakaalecha maameva smaran muktava kalebaram yah prayaati sa madbhaavam yaati naasyatra samshayah/* or at the time of death, the fruition of all the acts of virtue would most certainly impel the psyche of the passing away of Soul while departing the body! *Yam yam vaapi smaran bhaamam thyajante kalebaram tam tamevaiti Kounteyah sadaa sadbhaava bhavitah/* Kunti Putra! Whosoever is about to die whatever mental frame the person would possess would be the forerunner of the next birth! If he or she thinks of ‘Narayana’ that would be climatic of the fulfillment life indeed!

[Chhandogya Upanishad is quoted in this context: III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa, adhyaatmam chaiva praanasya vijnayaamritam ashnute, vijnaya amritam ashnute, iti//* (Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktah tejasaa nayati lokam yathaasankalpitam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana is all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)

Taittiriya Aranyaka too is quoted: 3.15.1-6 : *Mrityu Sukta: Hariam harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas -chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadbhodayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrinvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja -amritasya/* These verses are stated to be recited in the rites of cremation. Samasta Devas are stated to accompany the Mrityu Devata- *harim harantam*; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim’s life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with ‘Praana’; all the ‘ashta dishas’ receive the ‘aartha naadaas’ or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and

family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!]

Therefore Arjuna! do think of Me in ‘sarvaavasthas’ ie when asleep or awaken and fulfill your kshatriya dharma to battle and dedicate all your physical and mental activities to Me and Me alone without allowing any of your physical and psychological impulses. As long as you are in the battle front, leave me alone with my decisions as you are fortunate to have me as your charioteer! Partha! Just as maha yogis with strong determination concentrate on Me and Me alone you have to focus to attain the sole objective of success! At the most critical time of death, a true follower would hold up his ‘praana shakti’ or the force of vital energy and with single thought mindedness with pointed target on just Me alone as the Jnaana swarupa-Purana Purusha- Srishti kartha-bharta-antyaka or the creator-sustainer and destroyer. As I am the atom within atom-never worried-auto radiant like Sun God- and far beyond the heights of tapas or concentration level’s maximum, even a sincere ray of thought for me would be rewarded but higher such focus should yield much elevated level of the Unknown!

Now, I shall detail about the path of ‘Yateshvaras’ or of incredible practioners of sanyasa as per the rooted basics. Such severe controllers of the impulses of sensory organs with unnerved and steady ‘yoga dharana’ drive deep of the Praana Shakti to ‘sahasraara’ chakra along with ‘pranava naada’ or the sound of OM with My Name! This Universe as is represented in a Human Being has six chakras with Shakti the Energy of intensity viz. Moolaadhara, Mani poora, Svaadhishtana, Anaahata, Vishuddha representing the tatvas of pancha bhutas of Prithivi-Aapas-Tejas-Vayu and Aakasha, and further Aagjna is the final directive!. There beyond is the Sahasraara. Thus is the drive of Kundalini Shakti upwards!

[Soundarya Lahari is quoted: 9. Maheem mulaadhaare kamapi manipoore huthavaham - Sthitham svadhistane hridi marutamaakasam upari; Manopi bhruu-madhye sakalamapi bhittva kula-patham Sahasrare padme saha rahasi patyaa viharase/ Tripura Sundari! Mulaadhaaraika nilayaa Brahma grandhi vibhedini, Manipuraantaruditaa Vishnu grandhi vibhedini/ Agnaachakraantasthaa Rudra granthi vibhedini, Sahasraaraambujaarudhaa Sudhaa saaraabhi varshini/ You reside inside the Mulaadhaara Chakra that is as Kundalini; You penetrate through the Brahma Grandhi or the barrier of Brahma and enable your devotees practising Yoga to be conscious while awake; then a devotee is facilitated to vision Devi in Manipura while in a condition of stupor; further a devotee has to pierce through the Vishnu Grandhi or the Vishnu knot when the Yogi becomes unconscious and his body and thoughts are felt irrelevant; in the Ajnaachaktaanta state the yogi loses his identity; while breaking Rudra Grandhi the Yogi attains cosmic reality and in Sahasraara Chakra the yogi is stated to seek Salvation. That stage provides Sudhaa sagara or bliss; indeed Devi! You are above these stages and chakras as ‘Shatchakopari Samstitha’. You are called as Maha Shakti in union with Maha Deva and is stated to be in the form of a coiled serpent in the state of ‘Kundalini’ like a thin lotus stem. Bhagavati! Mulaadhaara chakra represents Prithivi - Manipoora the Jala Tatva- Svaadhishtana the Agni Tatva -the Hridyasthita sthita Anaahata is of Maru Tatva or the mix of Agni and Vayu and the higher Vishuddi chakra of Aakaasha Tatva- and Aagjnaa chakra the Bhu chakra represents the Manas Tatva; You cut through all the chakras and on following the Sushumna Maarga and reach the climatic Sahasraara considered as inner most Shri Chakra and enjoy bliss in the union of ‘Bindu’ or Maheshwara! Thus the six chakras respectively are replete with the Tanmaatras of Gandha-Rupa-Rasa-Sparsha-and Shabda or smell, taste, view, touch and hear. The Agjnaa chakra standing for Manas Tatva is backed up by six Jnaanendrias and six Karmendrias steered by Manas or Mind which in turn is interspersed with Tri Gunas of Satva-Rajasa-Tamas; Buddhi or Intellect; Ahamkaara or Egoism; besides the prompting of the ‘Tri Shaktis’ viz. Icha Shakti-Jnaana Shakti- Kriya Shakti . While you, Maha Shakti! enjoy the jaunt

across the ‘Sahasra Patra’ the thousand petalled Lotus, one could perceive by the Maha Yoga vision of four classifications viz. Maya- Shuddha Vidya-Maheshwara and Sadaa Shiva. Thus the Maha Tatvas stated to total 25. Maya is Prakriti and once in union with ‘Bindu’ representing Maheshvara the Maha Tatvas are counted as the Grand Total of 26, yet all these Entities enjoy perfect UNITY! Shri Vidya Rasyaatha: Chidswarupa Bhagavati! You manifested the Universe with the interaction of the Shatchakras and reach Sahasraara and of Tatva beejaas of ‘ham’ Aakaasha, ‘yam’ Vayu, ‘ram’ Agni, ‘vam’ Varuna, ‘lam’ Bhumi, ‘mam’ Manas, ‘sham’ buddhi, ‘sam, Shakti, ‘ham’ chid beeja, and Shiva beeja from Praana or Jeeva.]

Partha! To such nitya yogi as could frequently drive the shakti up through the layers as mentioned , I am ready to receive him. Such Mahatmaas break the shackles of the Time Cycle and should never have rebirth as they get absorbed into Me for ever!

Stanzas 16- 17: *Aabrahma bhuvanaalokaah punaraavartimorjuna! Maamupyeta tu Kounteya punar-janma na vidyate/ Sahasra yuga paryantam aharyad brahmano viduh, raatrim yuga sahasraantam te - ahoraatra vido janaah/ Kounteya! Right from Brahmaloaka the Brahmanda or the entirety of the Universe is most certainly subject to destruction ultimately. Parameshwara is beyond comprehension and is the ever permanent. Those ‘Saadhakas’ who take to karma Yoga or Bhakti Yoga or Jnaana Yoga or whatsoever path they might select could reach my destination and succeed merger into me are permanent without return lives. Be that as it may, Brahma the exclusive creator of the Universe is subject to final destruction after hundred Brahma Years. Thousand Maha Yugas are of Brahma’s day time. This day time comprises thousand Maha Yugas. This day time comprises 14 manvantaraas and is one Brahma Kalpa the single day time of Brahma’s hundred years. Brahma’s one night when there is no activity of creation. As the hundred years of Brahma there would be Tri Loka Maha Pralaya!*

[Essence of Manu Smriti’s Aachaara Khanda as released by the website of kamakoti.org as also be google is quoted in this context: *Nimeshaa dasa chaashtou cha kashthaa trishatu taah Kalaa, Trishat kalaa muhurtah syadahoraatram tu taavatah/ Ahoraatre vibhajane Suryo maanusha maanusha daivike, Raatri swatnaaya bhutaanaam cheshtaayai karmanaamahah/ Piitre raatrahano maasah pravibhagastu pakshayoh, Karmacheshtaa swahah krishnah shuklah swapnaaya sharvari/ Daive raatryhani varsha pravibhagastayoh punah, ahastadrodagayanam raatrah syaaddakshinaayanam/ Braahmasya tu kshapaahasya yatpramaanam samaasatah, aikakasho yugaanaam tu kramashastannibodhata/ Chatvaaryahum sahasraani varshaanam tatkrutam yugam,Tasya taavacchati sandhyaa sandyashascha tayaavidhah/Itareshu sandhyeshu sa sandhyeshu cha trishu, ekapaayena vartante sahasraani shataanicha/ Yadetparisankhyatmaadaaveva chaturyugam, Etad dwaadasha saahastram Devaanaam yugamuchyate/ Daivikaanaam yugaanaan tu sahasram parisankhyayaa,Braahmamekamaharjneyam taavateem raatrimeva cha/ Tadvai yuga sahasraantam Braahmaam punyamahaviduh,Raatrimcha taavateemeva tehoraatra vido janaah/ Tasya so -ahanirshasyaante prasuptah pratimuchyate , pratibuddhascha srijati manah sadasaatmakam/ (64-74)(At the time of Srishti, the Time Schedule as reckoned was as follows: The concept of Kaalamaaa or the Time Cycle is calculated on the basis of **Padardha** (Matter) and **Parithi** (Space); the sum of Space occupied and the movement of Matter determined is the **Paramaanu Samaya** (atomic time). Thus the Matter, Space and Time are measurable. The Time Units were arrived as per the mix of these Entities called Transerenus or celestial atoms and the duration of integrating these entities. The flap an eye- blink is known as a nimesha; 18 such blinks make a kaashtha, three such kashthas make one kala, thirty kalas make one muhurta, thirty muhurtas make a day- and -night. Now about the division of Surya-Manushya-Deva related Day/Night is explained: In respect*

of Human Beings, the nights are for sleep and daytime is for 'karmaacharana' or of activity. Whatever is stated for humans is a thirty day-night combines or a month. Pitru Devas consider one set of 15 human day-nights as Krishna Paksha -as per Moon's course from the day one of Moon's full illumination being Pournami ie when the Moon's waning starts as they are active during that period. Now during and Shukla Paksha, Moon gradually picks up its luster from the Moon- Fall on Amavasya till the night when the glory of Its dazzle reaches the peak on Purnima. This period is what humans consider as auspicious. Now, while what human beings reckon as a full one year is just a day-night for Devas. The period of auspiciousness is Uttarayan for six months a year for Devas and thus Human Beings too perform all auspicious deeds; Uttarayan is as for the course of Surya from South to North while Sun's course from North to South is Dakshinayan. Chandra Loka's parikrama around Earth is for a month, and the Parikrama of Chandra around Pitru Loka for a fortnight is a night and another fortnight a day. Now, Brahma's one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga's terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva's one thousand years are accounted for Brahma Deva's single day time and another thousand divine years are of Brahma's one night. Thus Brahma's 'ahoratra' or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes 'punah srishti' or revival of creation process again.) In this connection, Markandeya Purana is quoted: The Life-span of Lord Brahma was determined at hundred Divine years and the calculation of each year was conceived as follows beginning from the minimum measure of Time upwards: three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta'; thirty Muhurtas make one day-night; thirty day-nights make one 'Paksha'; two Pakshas make one 'maasa'; six maasas make one 'Ayana'; two Ayanas make one 'Varsha' or a Year. The Ayanas in a Year are 'Dakshina Aayana' and 'Uttara Ayana'. Each human Year comprising three sixty five day-nights (Ahorathras) accounts for a 'Divya Ahoratra' (Divine day-night) and on this count, each Uttarayan is a Divine Day and Dakshinayan is a Divine night. One Divya Day-night thus is a full day-night year for human beings. As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of 'Sandhya' and an equivalent period additionally for 'Sandhyamsha' for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma's life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand 'Kalpas'. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma's one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a 'Naimittika' Pralaya. Brahmanda Purana too is quoted about the

Cycle of Time and Kalpas and Manvantaras: 'If Brahma's age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.(Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvārtha and Parārtha. We are now in Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated-

materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama- and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Papta dasa Stoma; Atiraatra of Jyotishthoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description. Matsya Purana explains : Human years are: Names of the Years are 1.Prabhava 2. Vibhava 3. Shukla 4. Pramoda 5. Prajapati 6. Angeerasa 7. Shri Mukha 8. Bhaava 9. Yuva 10. Dhatri 11. Ishvara 12. Bahudhanya 13. Pramathi 14. Vikrama 15. Vrisha 16. Chitrabhanu 17. Svabhanu 18. Tarana 19. Parthiva 20. Vyaya 21. Sarvajeeth 22. Sarvadhari 23. Virodhi 24. Vikriti 25. Khara 26. Nandana 27. Vijaya 28. Jaya 29. Manmatha 30. Durmukhi 31. Hevilambi 32. Vilambi 33. Vikari 34. Sharvari 35. Plava 36. Shubhakruti 37. Shobhakruti 38. Krodhi 39. Vishvavasu 40. Parabhava 41. Plavanga 42. Kilaka 43. Saumya 44. Saadharana 45. Virodhikruthi 46. Paridhavi 47. Pramadicha 48. Ananda 49. Rakshasa 50. Anala 51. Pingala 52. Kalayukti 53. Siddharthi 54. Raudra 55. Durmathi 56. Dundubhi 57. Rudhirodgari 58. Raktakshi 59. Krodhana 60. Akshaya. Normally the span of human life is hundred years. A human year is a day to Devas; Satya Yuga is stated to have a span of 4800 Deva Years; Treta Yuga 3600 Divine years; Dwapara Yuga 2400 years; Kali Yuga 1200 years; 12000 divine years one Maha Yuga; 1000 Maha Yugas make one Kalpa or a day to Brahma and two Kalpas one day and night to Brahma; Brahma's life span is 100 Brahma Years or two Pararthas; one Maha Kalpa is half of Brahma's life span; Brahma's present age is now fifty years plus; that is how our daily prayer states: Dwiteeya Parthaey! One Maha Kalpa there are a mind-boggling 311040 crore of human years. We are now in the 28th Kaliyuga of the First Day of the First Year of Sweta Varaha Kalpa, second Parartha in the reign of the Seventh Manu Vaivaswata. Kali Yuga is calculated to have commenced on 17th February 3102 BC of Julion Calendar. Each Manu rules for 71 Maha yugas. Brahma is 51 year old having lived for 155 trillion years. We are now in the Third Kalpa (Varaaha Kalpa) The 30 Kalpas are: Sveta, Nilalohita, Vaamadeva, Ratnaankara, Raurava, Deva, Brihat, Kandarpa, Sadya, Ishana, Tamah, Sarasvata, Agneya, Soma, Maanava, Tatpuman, Vaikuntha, Lakshmi, Savitri, Aghora, **Varaah**, Vairaja, Gauri, Maheswara, and Pitru.]

Stanzas 18-28: *Avyaktaadyaktayassarvaah prabhavantyaharaagame, raatryaagame pralee- yante tatraivaavyakta sangjnake/ Bhuta graamassa evaayam bhutvaa bhutvaa praleedyate, raatryaagame vashah Paarthah prabhavatyaharaagame/ Parastasmaattu bhaavonyovyaktovyaktaat sanaatanah, yassa-sarveshu bhuteshu nashyutpu na vinashyati/ Avyaktokshara ityuktah tamaahuh paranaa gatim, yam*

*praapya na nivartante taddhhaama paramam mama/ Purushassa parah Paartha! Bhaktyaa labhyastvan-
anyayaa, yasyaam tatsthaani bhutaani yena sarvamidam tatam/ Yatra kaale tvanaavrittimm aavrittimm
chaiva yoginah, prayaataa yaanti tam kaalam vakshyaami Bharatarshabha/ Agnirjjotirahasshuklah
shanmaasaa uttaraayanam, tatra prayaataa gacchanti Brahma Bahmavido janaah/ Dhuumo raatristhaa
krishnah shanmaasaa dakshinaayanam, tatra chaandramasam jyotih yogee praapya nivartate/
Shuklakraishne gateehyete jajatasshaashvate mate, ekayaa yaatyanaavrittimm anyayaa vartate punah/ Naite
sritee Paarthah jaanan yogee muhyati kashchana, tasmaatsarveshu kaaleshu yoga yukto bhavaarjinh/
edeshu yagjneshu tavassu chaiva daaneshu yatpunya phala pradishtham/ Atyeti tatsarvamidam veditvaa
yogee param shaanamupaitichaadyam/ Arjuna! The entirety of the ‘Chaaraachara Jagat’ or the Mobile
and Immobile Universe and the Prakriti or Nature defying description were all created by Brahma Deva
only during His day time and by His night slumber, Prakriti gets non existent. Even the various Beings
too do sleep in the nights normally and so does Brahma too similarly. However there is an Unknown
Supreme who is devoid of such anomalous peculiarities of awkenness-sleep- dream-sushupti and such
eventualities. Partha! therefore whosoever is that Unknown if desired of Vision and Cognition would
necessarily have to be qualified while- heartedly by the trikarana shuddhi or any action needs to be
performed by the cleanliness of mind, tongue and deed; Tri karana Shuddhi is the outcome of ‘Mano
Vaacha Karmana’. Karacharana kritam vaakkaayajamvaa shravana nayanamvaa maanasamvaa,
sarvametat kshamasvaa jaja jaya karunabdhye, Shri Maha Deva Shambho! Thus is the saying! Bharata
shreshtha!*

Let me now explain to you about the ‘akaala marana’ of such sincere ‘saadhakas’. *Agnirjjotir ahah
shuklah shanmaasaa uttaraayanam, tatra prayaataa gacchanti Brahma Bahmavido janaah/ Dhuumo
raatristhaa krishnah shanmaasaa dakshinaayanam, tatra chaandramasam jyotih yogee praapya
nivartate/ Agni- Tejas-Day Time-Shukla Paksha-Uttaraayana of Surya Deva’s ascent of six months are
believed by Brahma Jnanis are the Soul’s departure and this reach Surya Mandala.* Contrarily, those who
face death when darkness, smoke and ignorance prevail then dakshinaayana occurs and the departed ones
are diverted to Chandra Loka for rebirth. During Uttaraayana, Sun God travels from Capricorn to Cancer-
from south to north signifying late winters, springs and summers and During Dakshinayana, Surya takes
to south from north witnessing rains, autumn and early winters. The Uttara- Dakshina ayanas are stated to
of of the influence of Devas and of auspiciousness or otherwise. In Maha Bharata Yuddha, Bheeshma
awaited death for the uttaraayana to arrive due to his boon of voluntary death!

Further, as per ‘yoga shastra’ Chandra and Surya are the Ruling Deities of Ida and Pingala Nadis placed at
the heart to left and right of one’s nose. At the time of death, Praana Vaayu, the vital energy if finally
passes through the Ida naadi, then the departing Soul by the ‘saamaanya yaana’ the common route
reaches Chandra Loka and gets reborn back into earth. On the other hand in case the praana vaayu leaves
the body by Pingala Nadi the Soul reaches Surya loka although via Chandra loka by the ‘Deva Yaana’ or
the Celestial Path.

Partha! moreover now as you are soon going to enter Uttarayana a few days ahead, you are blessed to
accomplish glorious victory now and thereafter ‘taadaatmya’ or Identification unto Me.

ADHYAAYA NINE: RAAJA VIDYAA RAAJA GUHYA YOGA

Stanzas 1-9: *Bhagavanuvaacha/ Idam tu te guhyatamam pravakshaamyana suuyave, jnaanam
vigjnaanasahitam yad jnaatvaa mokshase shubhaan/ Raaja vidyaa raaja guhyampavitram idam uttamam,*

pratyakshaavagamam dharmyam susukham kartumavyayam/ Ashraddhadhaanaah purushaah dharmasyaasya parantapa, apraapya maam nivartante mrutyu samsaaravartmani/ Mayaa tatamidam sarvam jagadavyakta murtinaa, matshtaani sarva bhutaani na chaaham teshvavasthitah/ Na cha matshaani bhutaani pashya me yogamaishvaram, bhuta bhrunna cha bhutastho mamaatmaa bhuta bhaavanah/ Yathaakaasha sthito nityam vaayussarvatrago mahaan, tathaa sarvaani bhutaani matshtaa-neetyuvapadhaaraya/ Sarva bhutaani Kounteyah! prakritim yaanti maamikaam, kalpakshaye punastaani kalpaadou visrujaamyaham/ Prakritim svaamavashthabhya visrujaami punah punah, bhutagraamamimum kritsnyam avasham prakritervashaat/ Lord Krishna addresses Partha as follows: I am now counselling you without any prejudice a significant message and on realising this you should be freed from traces of inauspiciousness. After all intolerance and prejudice are the roots of jealousy and discrimination which would lead to discontentment! This ‘vidya’ or schooling is the king of vidyas but secretive yet replete with virtue and at the same time easy to follow and practise. Believe me, those who lack confidence and faithfulness, keep on circulating in this cycle of deaths and rebirths repetitively. This Universe is entirely spread out and across by Me. The totality is my creation but I am not in it . An ocean has waves all over but I am not in them just as the far reaching rays are from Sun but those rays are not Sun himself! Now, look at this Srishti of Beings with their bodies replete with pride and prejudices, intensity of desires and failures but I am not these and their fall out corollaries of anger, infatuation, arrogance and so on. Take the example of free cool breeze of wind on the high sky and that is my manifestative symbol! All the beings in creation have me in them but the Beings are unaware of this Realism. At the time of Kalpantarass all the Elements, their wide spread of Beings are absorbed in my Prakriti and Maya the Make Believe! Those Beings as governed by my Prakriti and as per the established regulations of that Prakriti do live and die in the all powerful Kaala Maana or the eternal time cycle. Dhananjaya! In this manner, the Praanis keep on engaged with countless activities but those ‘karmas’ and their end results never bind me and am totally neutral to their activities.

[Brahma Vaivarta Purana is quoted about the Magnificence of Sri Krishna: Narrating the Brahma Vaivarta Purana, Suta Maharshi in the Brahma Khanda describes the Genesis of the Universe and traced that at the very beginning there was only a Massive Fund of ‘Jyotishpunja’ or of Immense Illumination comparable to crores of Surya Deva out of which Maha Yogis and Maharshis were stated to have visioned **Goloka Dham**, beneath which were situated Three Lokas. In Goloka, stated to be of three crore Yojanas of width and length, there were no ‘Adhi- Vyadhis’ (Stresses of Physical, Mental, Intellectual, and cosmic imbalances), ‘Jara-Mritus’ (old ages and deaths) and ‘Shoka-Bhayaas’ (Agonies and Fears) among the Goloka Residents where **Shri Krishna** was the Over Lord. During Pralaya time, only Bhagavan Sri Krishna was the unique resident, but as Srishti (Creation) resumed after Pralaya, it was full of Gopas and Gopikas. Some fifty crore yojanas underneath Goloka, was **Vaikuntha** to the Right side and **Shivaloka** to the left. Vaikuntha loka was of the spread of a crore yojanas in which Bhagavan Narayana and Lakshmi resided and the Shivaloka of an equal spread where Bhagavan Shankara stayed. Goloka was full of magnificent radiance and joy while Shri Krishna dressed in silks, adorned with koustubha, Murali (flute) in his hands, a golden ‘Kirita’ (headgear) on his head; body fragrance of sandalwood powder and kumkum and a ‘Vanamala’ round his neck sat with poise, as an Embodiment of Sachchidananda (Truthful, hearty and blissful) Nirvikara (Unaffected and changeless), Shanta (Ever Peaceful), Mangala (Propitious) Avinaashi (Indestructible) Satpurusha (The Noblest) Sampurnachitta (Totally Conscientious) and Samasta Vidita (The Omni-scient). As Bhagavan Krishna found that after ‘Pralaya’, the entire Universe was empty, dark, devoid of Sky, Air, Water, Earth and Fire and as he had

none to assist, he created from his right side three ‘Gunas’ viz. Satvika, Rajasika and Tamasika and through these created ‘Maha Tatwa’, ‘Ahamkara’, ‘Pancha Tanmatras’ of ‘Rupa’ (Form), ‘Rasa’ (Taste), ‘Gandha’ (smell), ‘Sparsha’ (Touch) and ‘Shabda’ (sound) and ‘Pancha Vishayas’/ Indriyas. Then Bhagavan Krishna materialised ‘**Narayana**’ whose body colour was ‘Shyama’ (black), ever-young, ‘Peetambaradhari’ (red silk robed) and ‘Vanamaali’ just like himself. Vishnu has four arms carrying Shankha (Conch-shell), Chakra (Wheel), Gada (Mace) and Padma (Lotus). Like himself, Bhagavan Krishna created Narayana with an alluring smile, a countenance like ‘Sharatkaala Purnima Chandra’ (the full moon night of Autumn season bringing out special joy), Koustubha Mani, ‘Shri Vatsa’/ birth spot on his ‘Vakshasthala’ (chest) where Devi Lakshmi resided and a near-replica of Bhagavan Krishna himself. As Krishna created **Narayana**, the latter eulogised Krishna as follows: *Varam Varenyam Varadam Varaaham Varakaaranam, Kaaranam Kaaranaanaam cha Karma tat karma -kaaranam/ Tapastast - phaladam shashwat tapaswinaam cha taapasam, Vandey Nava Ghana Shyaamam Swaatmaaraamam manoharam/ Naiskaamam kaama rupamcha kaamagham kaamakaaranam, Sarava Sarveswaram Sarva bijarupamanutthamam/ Vedarupam Vedabeejam Vedoktaphaladam phalam, Vedagjam tadvidhaanam cha Sarva Veda varaam varam/* (My salutations to you Shri Krishna! You are the Supreme; the adored by the adorers, the bestower of boons, the cause of the confirmment of boons, the cause of the causes; the result of the deeds and the deed of the results; the form of meditation; the fruit of meditation; the donor of the fruit; the Exemplary Tapaswi; the one with the body colour of fresh cloud uniqueness; the most charming and the soulful of distinction! My obeisances to you Shri Krishna, as you are the Kamarupa (The Form of Desire), the Nishkama (The One without Desires), the Kamaghna (the demolisher of desires); the ‘Kamakarana’ or root cause of Kama or desire; Sarva Rupa, Sarva beeja swarupa or the Seed of all manifestations; the Sarvottama or the Noblest; the Sarveswara; the Profile of Vedas; the Provider of Fruits of Vedas; the Creator, the Embodiment as also the Greatest Exponent of Vedas!) Having commended as above, Narayana was manifested as the greatest Preserver of the Universe once the process of Creation would progress and got ready to assume his extraordinary powers and also the responsibilities. Any person who reads or hears the above few lines would obtain their wishes like good progeny or an ideal life-partner fulfilled; a person who is facing problems like unemployment, dethronement, poverty or insufficient resources, long standing illnesses or even imprisonment would quickly recover and overcome all difficulties and secure positive benefits. From Paramatma Shri Krishna’s left side of his physique emerged **Bhagavan Shiva** whose body-glow was crystal-clear with ‘Pancha Mukhas’ (Five heads), whose his four directions were like his Vastras (clothes), head adorned with golden and knotted thick hairs, three eyes on each of his heads, ornamented with half-moon like headgear and carrying Trishula, Spear and ‘Japamala’ (rosary of beads). He is the Yogeswara of Yogis, ‘Mrityu’ of ‘Mrityus’ (Terminator of Terminators), ‘Mrityumjaya’ or the Conqueror of Mrityu, Maha Gyani, Gyana Swarupa, and Bestower of Gyana. Bhagavan Shiva went into raptures as he made the following commendation to Shri Krishna: *Jayaswarupam Jayadam Jayesham Jayakaaranam, Pravaram Jayadaanaam cha Vamdey tama paraajitam/ Vishwam Vishveyshvareham cha Vishwastam Vishwa - kaarana kaaranam/ Viswharakshaa kaaranam cha Vishvaghnam Vishwajam param, Phalabeejam phalaadhaaram phalamcha tatphalapradam/ Tejah swarupam tejjodam Sarvatejasvinaam varam/* (I greet Bhagavan Shri Krishna who is Victory personified, the Provider of Victory, Capable of granting Victory, the reason for bestowing Victory, and the best among those who gift Victory away and as the invincible *par excellence*. I hail Paramatma Krishna who represents the Totality of Universal Manifestation; he is the Maheswara of Ishwars of the Universe; the inspiration behind the existence of the Universe; the fulcrum of the Universe; the great conviction to generate the Universe; and the cause of the

causes to create the Universe. I pray to Krishna who crafts the Srishti, preserves and upholds it and demolishes it finally. I salute Shri Krishna who is kick-start of Srishti as a seedling, the strong hold of it as a growing plant and eventually as a tree; the outcome fruits of the Tree and the final terminator of the Tree. Indeed I acknowledge the Supremacy of Shri Krishna who is a symbol of Illumination, his unparalleled Form, and inimitability). Those persons who read or hear the ‘Stotra’ given above shall achieve all kinds of ‘Siddhis’ (Powers) and witness Victory at every step in life. They secure good friends; properties, prosperity and immense intelligence as also sizeably diminish enemies, griefs and sins. Thereafter, the Greatest Tapasvi **Brahma Deva** emerged from the Lotus sprouted from the navel of Shri Krishna along with four heads, a ‘Kamandalu’ (water carrying vessel) with his Vastras /clothes, teeth and hair all in lustrous white. Lord Brahma is the Ishwara of Yogis, the Chief of Sculptors and Architects, and the Apex Creator of the ‘Charaachara Jagat’ or the Moving and Immobile Beings; the Embodiment of Chatur Vedas and the husband of Sarasvati-the Goddess of Vidya / Learning, Knowledge and Vedangas viz. Siksha, Kalpa, Jyotisha, Vyakaran, Nirukta and Chhandas; he is also the Epitome of Satvika Guna. Brahma extolled Shri Krishna as follows: *Krishnam vandey Gunaateetam Govindamekamaksharam, Avyakta- mavyayam Vyaktam Gopavesha vidhaayinam/ Kishora vayasvam Shanta Gopikantam Manoharam, Naveena neerada shyaamam koti kandarpa sundaram/ Vrindaavana –vanaarbhyarney Raasamandala samsthitam, Raasehwaram Raasavaasam Raasollasa Samutsukam/* (My greetings to Govinda Krishna! You are far beyond the three Gunas of Satva-Rajo-Tamasas and the unique and indestructible Parameswara; You have no prejudices nor prides; the ‘Vyakyaavyakta’ or Perceivable yet Inconceivable with the attire of a Gopa boy, eternally as a teen-ager, ever peaceful and charming, with a body of cloudy colour, busy with Raasa mandali affairs at Vrindavan, performing Rasa leelas (dance dramas) with abundant enthusiasm as a ‘Raaseswara’. Sincere reading of the Stotra helps provide excellent progeny, health and fame. **Dharma Purusha** was materialised from Bhagavan Krishna from his ‘Vakshasthala’ (Chest) with white robes, of white body-colour and as an Embodiment of Purity, Virtue, Justice and Peace. Being fully devoid of the ‘Shad Vargas’ of Kama, Krodha, Lobha, Moha, Mada and Matsara (Desire, Anger, Greed, Infatuation, Arrogance and Jealousy), Dharma is also of Dharma Swarupa, Dharmishtha (Dharma Practitioner) and Dharm Pradata (The bestower of Dharma). The major purpose of materialisation of Dharma was to teach, practise, train, enforce, promote punish and reward all those who falter or follow Dharma. All those who recite the twenty four names of Shri Krishna as addressed by Dharma would have all the sins and difficulties disappear just as serpents vanish at the sight of Garuda, the Carrier of Vishnu; these Sacred Names are: *Krishna, Vishnu, Vaasudeva, Paramatma, Ishwar, Govinda, Paramaananda, Eka, Akshara, Achyuta, Gopeswara, Gopishwara, Gopa, Gorakshaka, Vibhu, Gopa Swami, Goshtha Nivaasi, Govatsa pucchadhari, Gopa Gopi Madhya Viraajamana, Pradhana, Purushottama, Navaghana Shyaama, Raasavaasa, and Manohara.*]

Stanzas 10-15: *Mayaadhyakshena Prakritih suuyate sacharaacharam, hetunaanena Kounteya jagad-vipari vartate/ Avajaananti maam moodhaah maanusheem tanumaashritam, param bhaavamajaaato mama bhuta maheshvaram/ Moghaashaa mogha karmaano moghajnaaaa vichetasah, raakshaseema - asureem chaiva prakritim mohineem shrutaah/ Mahaatmaanastu maam Partha! daiveem prakritim - aashritaah, bhajantyananya manaso jnaatvaa bhutaadimavyayam/ Satatam keertayanto maam yatam-tascha dridha vrataah, namasyantascha maam bhaktyaa nitya yuktaa upaasaste/ Jnaana yagjnena prithaktvena bahudhaa vishvato mukham/ Kounteya! I preside over the business of the Universe and Maya is my secretary. Keeping me into total confidence, She has a free hand to create-sustain- and periodially desrtoy this drama of the Universe. Some of the arrogant, selfish, undesirable and immoral*

persons resort to violence and sinfulness as demoniac humans and they even tend to criticise and even curse me many a time and I would always pardon them for their mental weakness and ignorance. On the other hand persons of maturity and transparency of mind and action seek my protection from the evils and more significantly their upliftment. I do encourage them even as testing their persistence and devotion. Paartha! Some persons follow me being of virtue as rooted to ‘Daivaatmaka Saatvika Prakriti’ or of the grace of divinely ‘buddhi’ or mentality of ‘Sattva guna’ which is described as the fountain of Goodness and happiness in a pure form with white colour stated to be standing for purity, integrity, happiness, contentment, forgiveness and faith. I do encourage them with my petty or huge proportions depending on the growing intensity of their faith and commitment. Some pray to me as Krishna and others as Ishvara while others as Shakti’s countless forms but all such prayers, faiths, devotions and physical and mental sacrifices of self purification and I respond to such suppliations with equal fervor! *Aakaasaat Patitam toyam Yatha gachati Saagaram, Sarvadeva namaskarah Kesavam prati gacchati Om nanah iti//* (Just as waters from Sky descend to Oceans, all salutations reach Keshava); *Kayenavaachaa manaserviyairva buddhyaatmanaava prakriteh swabhaavaat karomi yadat sakalamparasmai Naarayanayeti Samarpa - yami/* (I dedicate whatever has been done by body, speech, mind and senses to Narayana).

Stanzas 16-34: *Aham kraturaham yagjnah svadhaamamahamoushadham, mantroham ahamevaajyam aham aajyam ahamagniraham hutam/ Pitaahamasya jagato maataa dhaataa pitaamahah, vedyam pavitramomkaarah ruksaamayajurevacha/ Gatirbhartaa prabhussaakshi nivaasa sharanam suhrit, prabhavah pralayah sthaanam nidhaanam beeamavyayam/ Tapaamahyamaham varsham nigruhnna-myut srujaami cha, amritam chaiva mrityuscha sadasacchaaham Arjuna/ Trai vidyaa maam somapaah puuta paapaayagjnairishtvaa svargatim praarthayante, tey punyamaasaadya Surendra lokam ashnanti divyaandini deva bhogaan/ Te tam bhuktvaa svarga lokam vishaalam ksheene punye martyalokam vishanti, evam trayeedharmamanu prapannah gataa gatam kaamakaamaa labhante/ Ananyaashchinta yanto maam ye janaah paryupaasate, tessaam nityaabhi yuktaanaam yogakshemam vahaamyaham/ Yen anya devataa bhaktaa yajanted shraddayaanvitaah, tepi maameva Kounteya yajyanatya vidhi puurva - kam/ Aham hi sarva yagjnaanaam bhoktaacha prabhurevacha, na tu maamabhijaayanant tatve naatas-chayavanti tg/ Yaanti dava rataa devaan pitruun yaanti pitruvrataah, bhutaani yaanti bhu tejyaa yaanti-madyaajinopi maam/ Patram pushpam phalam toyam yo me bhaktyaa prayacchati, taaham bhaktyuva-hritam ashmaami prayataatmanah/ Shubhaashubha phalairevam mokshyase karma bandhanaih, sanyaasa yoga yuktaatmaa vimukto maamupaishyasi/ Na moham sarva bhuteshu na me dveshyosti na priyah, ye bhajanti tu maam bhaktyaa mayi teteshu chaavyaham/Apichetsu duraachaaro bhajate maana-ya bhaak, saadhureva sa mantavyah samyagvyavasito hi sah/ Kshipram bhavati dharmaatmaa shaasva-cchaatim nigacchati, Kounteyah pratijaaneehi na bhaktah pranashyati/ Maam hi Paartha! Vyapaashritya yepisyuh paapayonayah, striyo vaishyaastathaa shuudraah tepi yaanti paraam gatim/ Kim punar braahmanaah punyaah bhaktaa raajarshayastathaa, anityam asukham lokam imam praapya bhajasva - maam/ Manmanaa bhavamad bhakto madyaajee maam namaskuru, maamevaishyasi yuktvaivam aatmaanam matparaayhanah/* With the objective of declaring to the wide world, Krishna addresses Arjuna that He himself is of the form-procedure-mantraas of all types of yajna kaaryas, be they of smaarta-shrouta- pitru yagjnas (ie. smaarta karma for the wellbeing of the self and the family, while shrouta karma is for the welfare of the society and pitru karma is in favour of the departed Souls of the Self); I am also the required material such as aajya the ghee, anna the food for naivedya, the other paaraphernalia-supplements; Krishna declares further that He is the Universal Mother- Father-Relatives-Forefathers viz. the Aparaa Prakriti- Paraa Prakriti and the seed/ root of Paramatma. In other words, Krishna is the Srishti

Karta as also the Vedas of ‘Rikyajussaamas’ and the Pranava - AUM kaara! I am the Over Lord as the Dharta- Bharta-Harta or the creator-sustainer and terminator. I am the Parama Gati the Ultimate Destination- being the Supreme! I am the Surya the origin of Radiance- the Varuna the Lord of Water and of Rains, and finally the Mrityu the in-charge of death. I am further responsible for rebirth and in very extraordinary case of immortality too. Some distinguished human beings learn the details and practice of Tri Veda Jnaana and Aacharana the practical application; some having dutifully performed yajna karmas and of ‘soma rasa paana’ aspiring ‘svaraga nivaasa’ post death and do likewise enjoy the fruits too although for limited spells while a limited few distinguish themselves for merger into me: such exrtordinary ‘saadhakas’ are always with no diversions of food-sleep-and rest literally aimed at me fo r my union and indeed I take total responsibility of such ‘dhannayatmas’ or truly blessed souls. Kounteya! to other bhaktas who might not be of such uncommon devotion, I do bestow my rewards accordingly. In any case, be advised to realise that I am the ‘bhokta’ or the enjoyer and the destination of all kinds of sacrifices, worships, suplicationis and prayers. Be it known that less signifianct targets to my agents of deva-devis might yield some fruits in a limited manner as for instance of Gajendra or Droupadi but when I am approached directly with the exclusive fulfillment of their absoption into me , the approach to be exclusive surrender with no desires at all except self to merge into the Supreme! *Na moham sarva bhuteshu na me dveshyosti na priyah, ye bhajanti tu maam bhaktyaa mayi teteshu chaavyaham/* Bhagavan explains thar He keeps totally uninhibited and umpartial feelings to all the Beings in the creation and He neither has likings nor dislikings.for any. All the same, those who are devoted to me are with me and within. *Kshipram bhavati dharmaatmaa shaasva- cchaatim nigacchati, Kounteyah pratijaaneehi na bhaktah pranashyati/* Even of extremely cruel and monstrous nature once turns to me I am ready to respond to me, thus considering him as a follower; this is so that he turns to me reformed and eventually his ways to me get gradually opened up. Did not Valmiki a born hunter of animals and human beings took to reformation and realisation and even scripted the Immortal Epic of Ramayana! Partha! I have no differentiation what so ever once sinful humans whether the are classified as men or women irrespective of caste, antecedents of birth, practice of dharma or adharma but turn to me by ‘paschaaatapa’ or repentance and heartfelt atonement of misdeeds of any natue or intensity. Hence retain me with truthful belief for uplifting me from this transcient and ever sorrowful ‘samsaara’. My unique message to you Arjuna! is that you should keep me with ‘trikarana shuddi’ or of purity of mind-vocal - action; do perform yagjnas and concentrate deep introspection for me and of me alone pointedly for my achievement!

ADHYAAYA TEN: VIBHUTI YOGA

Stanzas1-11: Bhagavanuvaacha: *Bhuyayeva Mahabaah, shrunu me paramam vachah, yatteham preeya - maanaaya vakshyaami hitakaamyaya/ Na me vidussuraganaah prabhavam na Maharshayah, ahamaadirhi devaanaam maharsheenaam cha sarvashah/ Yomaamajamanaadim cha vetti loka Maheshwaram, asam- muudhassa martyeshu sarva paapaih pramuchyate/ Buddhirjnaana sammohah kshamaa satyam damas - shamah, sukham dukham bhavo bhaavo bhaam chaabhayameva cha/ Aahimasaa samataa tushthih tapo daanam yasho yashah, bhavanti bhaavaa bhutaanaam mattha evaprithigvidhaah/ Marashayassapta purve chatvazaro manastathaa, madbhaavaa manasaa jaataa yeshaam loka imaah prajaah/ Yetaam vibhutim yogam cha mama vetthi tatvatah, sovikampena yogena yujyate naatra samshayah/ Aham sarvasya prabhavo mattassarvam pravartate, iti matvaa bhajante maam budhaa bhaava sanvitaah/ Macchitta madgatapraanaa bodhayatah parspraram, kathayantascha maam nityam tushyanti cha*

ramanti cha/ Teshaam satata yuktaanaam bhajantgaa preetipurvakam, dadaami buddhiyogam tam yena maamupayaanti te/ Teshaamevaanukampaartham ahamagjnaanam tamah, naashayaatmyaatma bhaavastho jnaanadeepena bhasvataa/ Arjuna! I am going to provide you some outstanding pieces of advices and be attentive to my words carefully. I am the origin of forms of celestials and of Maharshis thus the cause of creation. Those human beings with their intuitive capability of the awareness of my originlessness and multi manifestational capability are indeed truthful and their lapses of life are melted away imbibing well deservedness of seeking the Truth of Life. This is keeping in view that I am the basic seed of the tree with branches of 'yuktaayuka viveka buddhi' or of the sensitivity of propriety-unwavering mental capability, patience, truthfulness, self control of physical and emotive senses, equanimity of failures and successes and their corollaries of disappointments and overjoys; senses of fear and fearlessness too; devotion and meditation; unattachment, the spirit of charity and all such positive effects of living and let living. Krishna continues his counselling to Arjuna: Saptarshis, Sanakaadi Brahma maanasa putras, fourteen Manus, besides the sarva bhuta jaalas were all of my creative finnesse.

[Saptarshis are viz. Marichi, Atri , Angirasa, Pulastya, Pulaha, Kratu, and Vasishtha; Four Kumaras viz. Sanaka, Sanandana, Sanat and Sanatana; besides Narada-all Brahma's mind-born sons.; Fourteen Manvantaras viz. Swayambhu, Swarochisha,Uttama, Tamasa, Raivata, Chakshusa, the present Vaivaswata, Savarni, Bhoutya, Rouchya and four more Savarnyas] *Yetaam vibhutim yogam cha mama vetthi tatvatah, sovikampena yogena yujyate naatra samshayah/* Those jnanis who realise my Mahima the Magni -ficence and Vibhuti to avoidance of egotistical and worldly longings; *Vibhutihubhutirai -shvaram* or the awareness of Ishvara tantamounts to the negation of materialism and of Ishvara! (Invariably worn by Shaivites with a red dot signifying Shakti the better half of Shaanu Paramatma on the forehead amid three white lines as a reminder that Trilokas, Trigunas, Tri Murtis) Therefore I am the basic cause of Creation. Those of 'Sadbhaavakas' or of Truth Seekers are thus restored and anchored into me all their 'maanasika and praana shakti' related feelings or of heart and vital energies and as a result conquer my consciouness with thrills. Thus those 'jitendriyas' the overtakers of senses and mind when seek me then I do always bestow to them bhakti yoga , karma yoga , jnaana yoga and 'vairayaagya -anubhuti' the experience of negation and that of the positiveness of the Eternal Truth.

Stanzas 12-18: *Arjunauvaacha/ Param Brahma param dhaama pavitram paramam bhavaan, Purusham shaashvatam divyam aadidevamajam vibhum/ Ahustvaamrishayassarve Devarshir Naaradastathaa, Aasito Devalo Vyaasah svayam chaiva braveeshime/ Satvametadritammaneyanmaam vadasi Keshava, nahi te bhagavan vyaktim vidurdrvaa na daanavaa/Swayamevaatmanaatmaanam vettatthvam Purusho -ttama, bhutabhaava -nah bhuteshah deva devah jagatpate/Vaktumarhasya sheshena divyaa hyaatma vibhutayah, yaabhir -vibhutibhirlokaan imaamstvam vyaapya tishthasi/ Katham vidyaamaham yogin tvaam adaa parichinta -yan, keshu keshu cha bhaveshu chintyosi Bhagavanmayaa/ Vistaarana -atmano yogam vibhutim cha Janaardana, bhuyah kathaya triptirhi shrinvato naastimemritam/* Arjuna addressing Krishna affirms that what ever has been stated by Krishna himself so far that the latter is Para Brahma-Parama Pada- Parama Paavana and so on is no doubt reconfirmed by Devarshi Narada, Asita, Devala, Vyaasa aadi Maha Jnanis. Thus I am no doubt realising the Truth. But neither Devas nor Daanavaas are aware of this Truth. Indeed, this truth is only known to me only now; afterall only a serpent nows how so fast it could be in mobility and alertness! That is why do kindly declare to me about your varied 'vibhutis' or your own features so that atleast a few negligible number of them are realised to me and from me to the posterity! Be it better expressed by me that I am not contented with your bodhaa-amrita!

Stanzas 19-31: *Bhagavanuvaacha/ Hanta te kathayishyaami divyaahyaatma vibhutayah, praadhaanya - tah Kuru sheshtha, naastyanto vistarasya me/ Ahamatmaa Gudaakesha, sarvabhutaashayasthitah, ahamaadischa madhyam cha bhutaanaamanta evacha/ Aadityaanaamaham vishnuh jyotishaam Raviramshumaan, mareechirmarutaasmi nakshatraanaamaham shashee/ Vedaanaam Saamavedosmi Devaanaamasmi Vaasavah, indriyaanaam manaschaasmi bhutaanaamasmi chetanaa/ Rudraanaam Shankaraschaasmi vittesho Yaksha raakshasaam, Vasuunaam paapakaschaasmi merussikhrinaamaham/ Purodhasaam cha muhyam maam viddhi Paartha! Brihaspatim, Senaaneemaham Skandah sarasaamasmi Saagarah/ Maharsheenaam Briguraham giraamasmekamaksharam, yagjnaanaam japayagjnosmi staavaraanaam Himaalayah/ Ashvatthassarva vrikshaanaam Devashinaam cha Naaradah, Gandharvaa - naam Chitrarathah Siddhhaanaam kailo munih/ Ucchaashravamashvaanaam viddhimaamamrutod - bhavam, Iraavatam Gajendraanaam Naraanaamcha Nadaadhipam/ Aayudhaanaan maham vajram Dhenuunaamasmi Kaamadhuk, vajanashchaasmi Kandarparah Sarpaanaamasmi Vaasukih/ Anantascha - asmi Naagaanaam Varuno yaadasaamaham/ Prahladaschaasmi daityaanaam Kaalah kalayataamaham, Mrigaanaam cha mrigondroham Vainatedyascha pakshinaam/ Pavanah papataamasmi Raamasshas - rabhritaamaham, Rishaanaam makaschaasmi srotasaamasmi jaahnavee/ Sargaanaamaadiraantascha mdhyanchaivaahamarjuna, adhyaatma vidyaa vidyaanaam vaadah pravadataamaham/ Aksharaanaam akaarosmi dvandvaassamaasikasyacha, adhyaatmavidyaa vidyaanaam vaadah pravadataamaham/ Aksharaanaamakaarosmi dvandvassaamasikasya cha, ahamevaakshayah kaalo dhaataaham vishvato mukhah/ Mrityussatva haraschaaham udbhavascha bhavishyataam, kaartishreervakcha naareenaam smritiredhyaa dhritih kshamaa/ Brihatsaama tathaa saamnaam gayatree chandasaamaham, maasaa - naam Maargasheersshoham ritunaam kusumaakarah/ Dyutam chalayataasmi tejastejasvinaamaham, jayosmi vyavasaayosmi sathvham sattvataamaham/ Vrishtenaam Vaasudevosi Paandavaanaam Dhanajayah, muneenaamyaham Vyaasah kaveenaammushanaa kavih/ Dando damayitaasmi neetirasmi jigeeshataam, mounam chavaasmi guhyaanaam jnaanam jnaanavataamyaham/ Yacchhaapi sarva bhutaanaam beejam tadahamarjuna, na tadasti vinaa yatsyaat mayaa bhutam charaacharam/ Naantosti maya divyaanaam vibhuteenam parantapa, yesha tuudde shatah prokto vibhutervistaro mayaa/ Yadyad vbhutimatsatvam shrimaduurjitameva vaa, tatta devaanagacchatvam mama tejomsha sambhavam/ Atavaa bahunaitena kim jnaatena tavaarjuna, vishtabhyaahamidam kritsnyam ekaamshena stito jagat/*

Bhagavan Shri Krishna addresses Partha as follows as the latter was keen to know the prominent vibhutis or the consequent characteristics of His Unique Personality; He states that His features are too countless to describe but a few examples should suffice as per the ‘sthaalee pulaaka nyaaya’ or as per the normal practice of a house wife in her kitchen to ascertain whether the rice grains kept on fire in a vessel with water are properly cooked or not! Arjuna! I am the ‘antaratma’ or the Inner Conscience of all the Beings in Srishti and to their respective Aadi- Madhya- Anta or their life’s birth- entire life and the closure. As such all the Beings are rooted to me and ended into me as the karta- bharta- and samhartar.

Aadityaanaamaham vishnuh jyotishaam Raviramshumaan, mareechirmarutaasmi nakshatraanaamaham shashee/ I am the Surya and His twelve forms Surya Deva as Dwadasha Adityas in whom I am of the Vishna Swarupa of the thousands of rays as the Vishva Chashu and Tamo hanta or the Faculty of Vision and the Singular Destroyer of Darkness and of Ignorance too. I am the Marichi, the best of Marut ganas beikng the progeny of Diti Devi and also of Dasha Vayu Swarupas . I am also the Chandra and the Nakshatra Mandala!

References:

[(I). Surya Deva assumes **Dwaadasha Aaditya Swarupas** twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of ‘Vanaspati’ and ‘Aushadhi’ (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the ‘Karanam, Kaaranam and Karta’ or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the *Twelve Months of a Year* viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Vivishwan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausa with Pusha, Magha with Bhaga and Twashta in Phalguna. Surya Deva has thousands of *Kiranas (Rays)* of which four hundred rays, known as Chandana generate Vrishti or rains; three hundred kiranas of yellow colour provide coolness entitled Chandra; three hundred more rays coloured white bestowing Aushadhis, Swadha, and Amrit by which human beings, Pitras and Devas are all happy. The names of the twenty most important rays are stated to be Heti, Kiran, Gow, Rashmi, Gabhasti, Abheeshu, Ghan, Usnu, Marichi, Naadi, Deedhiti, Saandhya, Mayukha, Amshu, Saptarchi, Suparna, Kara and Paada. (Source :Bhavishya Purana) Dhata, Parjanya, Mitra, Aryama, Pusha, Shakra, Varuna, Bhaga, Twashta, Anshumaan and Vishnu as per Brahma Purana.

(II) **Marutaganas** are Deities varying from twenty to sixty or even more and are very violent and aggressive, described as armed with golden weapons i.e. lightning and thunderbolts, as having iron teeth and roaring like lions, as residing in the north, as riding in golden chariots drawn by fearful horses heralding hail and rain storms. Among the wives of Kashyapa Muni, Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers. Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, ‘ma ruda’ that is, ‘don't cry.’ But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each

of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas. (Brahma Purana) .

III. Dasha Vayu Swarupas: Praana Vayu comprises sub-pranas as located in the chest between the larynx and the diaphragm, and governs the respiratory system and functioning of the heart. Prana vayu, literally “forward moving air”, moves inwards and regulates all the ways in which we take in energy - from the inhalation of air, eating of food, and drinking of water, to the reception of sensory impressions and mental experiences. It provides the basic energy that drives us in life. Imbalance in prana vayu is associated with heart and lung conditions. Diminished prana vayu leads to depression and lethargy. *Apana vayu* is centered in the pelvic region below the navel and experienced as a downward flowing movement on exhalation. It controls the functioning of the kidneys, bladder, colon, rectum, and reproductive organs. Literally “air that moves away”, apana vayu moves downwards and outwards, and is responsible for the elimination of feces, urination, menstruation, orgasm, birthing a baby, as well as the elimination of carbon dioxide through the breath. On a deeper level it governs the elimination of negative sensory, mental and emotional experiences. Blockage of this wind can result in constipation, sexual dysfunction, menstrual problems, hemorrhoids, as well as inability to let go and move on. *Samana vayu*, literally “balancing air”, is situated between the navel and ribcage, and acts as the stabilizer between the two opposing forces of prana and apana. It moves from the periphery to the center and rules all the metabolic activities involved in digestion. It digests and assimilates incoming energy, supplying the internal heat to "cook" the food we eat and to absorb sense impressions, emotional experiences and thoughts. Imbalance can affect the function of any digestive organs as well as mental ability of assimilation. *Udana vayu* is a manifestation of prana which pervades the head and throat. It literally means “upward moving air”, and its upward movement governs the growth of the body, the ability to stand, the nervous system, thought, speech, communication, effort and will. Udana vayu is the energy that can be used for self-transformation and spiritual growth. Imbalance can result in problems of cognition and communication. At the time of death, udana draws the individual consciousness up and out of the body. *Vyana vayu*, literally “outward moving air”, moves prana shakti from the center to the periphery. Being distributed from the core of the body out to the extremities this manifestation of prana pervades the whole body and acts as reserve energy for other prana vayus that require an extra boost. Associated with the peripheral nervous system and circulation, it induces the movement of food, water and oxygen as well as blood, lymph and nervous impulses throughout the body. Vyana governs relaxation and contraction of all muscles, the movements of the joints, as well as circulation of emotions and thoughts in the mind. Imbalance can cause poor peripheral circulation or numbness on a physical, emotional or mental level. All prana vayus are intimately linked to one another. One enjoys health and well-being only if prana vayus are balanced and work in harmony. Generally, Prana and Udana work opposite to Apana as the energy of collection and assimilation versus the force of elimination. Samana represents the energy of contraction while Vyana is expansion. Along with the five major pranas, there are five minor or *upa pranas*. *Naga* is responsible for belching and hiccupping. *Koorma* opens the eyes. *Devadatta* governs yawning. *Krikara* induces hunger and thirst. *Dhananjaya* is in charge of decomposition of the body after death.

IV: **Chandra and Nakshatra Mandali: i)** The background of Chandra briefly is : As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava' Bhojan (Barley food) or barley made material is considered to be blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas. The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day (Pournami). Moon is known as 'Jeeva' (life-provider), or 'Manomaya' (mind-alterer) or 'Annamaya' (potency provider from herbs and plants), 'Amritamaya' (source of life to all) and 'Sarvamaya' (all pervading). **ii)** The Sapta Rishis, viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma's thoughts to help in the act of Creation make a **Constellation of the Great Bear (Ursa Major)** as indeed the great well wisher of the entire Universe. The Sapta Rishis circumbulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike. The **Shishumara Planetary System** is of some 13,00,000 yojanas (10,400,000 miles) above the 'Great Bear' shines high the Pole Star and the 'Sisumara System' or the Great Machine, comprising the Stars and Planets, resembling a Dolphin in water. Scholars of the Science of Astronomy compare the Formation as an Illustration or an Image of The Supreme Almighty Vasudava Himself, as this 'Jyothi anekam' (Multi-Splendour par excellence) or 'Sisumara Samsthanam' (The Grand Wheel Establishment) is clearly visible on the Sky, and as the The Supreme Almighty is invisible anyway! In other words, it would never be possible to comprehend the Portrait of 'Virat Purusha', let alone by human beings but by Sages and even by Gods or Trinity too, but one could visualise the similarity of God- Head with the Sisumara and be contented with it atleast. The various planets and a multitude of Stars revolve around the Pole Star or the Dhruva Star, each moving around in their own Orbits at their own heights and are not clustered due to

law of gravity. The body of Dolphin-like Sisumara Chakra is coiled with its head downward, the Pole Star (Dhruva) at its tail, on the body of its tail are the Planets of demi-Gods viz. Prajapati, Agni, Indra and Dharma; the base of the tail are the Planets of Dhata and Vidhata; at the hip position are the Sapta Rishis; the right side of the Sisumara Chakra are the Constellations of fourteen Stars beginning from Abijit to Punarvasu; on the left side of the coiled body are the Stars of Pushya to Uttaraashadha, thus balancing the body with equal weight of the Stars; on the back side of the body is the Group of Stars known as Ajaviti and on the abdomen flows the Ganges that flows in the Sky (the Milky Way Galaxy), which is the home of Solar System with an estimated 400 billion Stars and planets and thousands of clusters and nebulae; on the upper chin of Sisumara is Agasti; on the lower chin Yamaraja; on its mouth Mars; Genitals Saturn; on the back of its neck Jupiter; on its chest the Sun and the core of heart Narayana Himself; within its **mind the Moon**; navel the Venus; breasts Aswini Kumars; within its life-air or Pranapana is Mercury; neck Rahu; all over body the comets and pores innumerable Stars. Thus Sisumara Chakra is a mini version of the Supreme Almighty Himself. (Maha Bhagavata)]

Bhagavad Gita - Vibhuti Yoga continued: *Vedaanaam Saama Vedosmi Devaanaamasmi Vaasavah, Indriyaanaam manaschaasmi bhutaanaamasmi chetana/* Among the Four Vedas as divided by the Veda Vyasa Maharshi as Rig- Yajur- Saama- Atharvanas , Bhagavan Krishna asserts that Sama Veda excels, Indra excels among the entirety of Devas and 'Manas' or the Mind and its colollary Buddhi is the best of the Pancha Indriyas viz. a) Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respec -tively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness. Lord Krishna further asserts that among all the Beings of the Universe the most precious 'amsha' or instinct of His is Chaitanya Shakti or the Self Consciousness !

Rudraanaam Shankaraschaasmi Vittesho Yaksha Raakshasaam Vasuunaam Paavakaschaasmi Merus - shikharinaamaham/ Bhagavan further states that Shankara is the best among Ekaadasha Rudras viz: Kapali, Pingala, Bheema, Virupaaksha, Vilohita, Shastra, Ajapaada, Abhitbudhya, Shamshu, Chandu and Shankara; Dhanapati Kubera is the best among Yaksha Raakshasaas, (Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Khasa's children were the Yakshas or demi-gods whose leader is Kubera, the god of Wealth and of Rakshasas)- Paavaka is the best among Ashta Vasus viz. Aapa, Dhruva, Soma, Dhara, Anila/ Paavaka, Anala, Pratyusha and Prabhasa as Paavaka carries ' havirbhaagas ' to Devas; Sumeru is the best the seven mountains the others being Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana.

Purodhasaam cha mukhyam maam viddhi Pardha! Brihaspatim, senaanneemaham Skandah sarasaami saagarah/ Partha! In continuation of my various Vibhutis, I am the Deva Guru Brihaspati to whom Bhakatas prostrate stating : *Devaanaamcha risheenaamcha Gurum kanchana sannibham, buddhi bhutam trilokesham tam namaami Brihaspatim/* I am also the Deva Senapati as Skanda was appointed by Indra as the **Senapati** or the Commander in Chief of Deva Sena and called by several other names like **Kartikeya**, as Kritikas had a role to play in his birth took the child at the most sancrosant time viz. Kritika Nakshatra Shashti of Suddha Margasira and Sage Viswamitra arrived and gave him the name of **Guhya** as he bestowed by the totality of Vedic Knowledge, while the Six Kritikas offered their six heads and six mouths to feed Him thus known as **Shanmukha**.

Maharsheenaam Bhriguraham giraamasyekamaksharam, yagjnaanaam japayagjnosmi staavaraanaam himaalayah/ Arjuna! I am the superiormost of Maharshis like Bhrigu, am the best of sounds like the Pranava Naada, am the best of Yagjas like the Japa Yagjna, and also the most stable, sprawling and mighty Himalayas of the Immobile Beings in the Universal creation.

References

[1. Maharshi Bhrigu: one of Brahma Manasa Putras or the mind born sons like Narada, Vashishtha, Atri, Gautama etc. being one of Prajapatis; what is more Devi Lakshmi or Bhaargavi was Bhrigu's daughter and the wife of Vishnu. Shukracharya the Rakshasa Guru of Nava Grahas fame was Bhrigu's son too. Maharshi Bhrigu had accomplished many Yagnas and had helped others to accomplish them. With his powers, he fulfilled the wishes of people for begetting sons. During the two months of Shravana and Bhadrapada, he made the chariot of the Sun God as his abode. **Bhrigu tests the Trinity and declares Vishnu as the Best:** When a huge Yagna was planned and the question of deciding as to who among the Trinity of Brahma, Vishnu and Siva should be considered the best as the Chief Guest, all the Maharshis requested Bhrigu to decide. He agreed and went first to Satya Loka, the abode of Brahma was engrossed with His work of creation and did not receive the sage properly. From Satya Loka, Bhrigu went to Kailas where Siva and Parvati were busy with their cosmic dance. Then he reached Vaikuntha as Vishnu was relaxing with His consort and Bhrigu got angry and kicked Vishnu on His chest. Ass though unaware of Bhrigu's presence, Vishnu prostrated to Bhrigu and apologised that Bhrigu's feet might not have been hurt and started pressing the feet of Bhrigu, as Vishnu's chest was like of hard like Vajra with several ornaments and that his arrival was not noticed! Bhrigu was pleased with the Satvika nature of Vishnu and came back to the Rishis and proclaimed Vishnu as the best.!

2. Pranava Shabda: According to Astro-Physicists and Astronomers, a Sound is produced due to the fast movement of Earth, Planets, and Galaxy or the Milky Way, called Akshya Ganga, with some 100,000 million Stars. The Galaxy, the Moon and the Earth-all revolving around the Sun-each moving on their own axis at a mind boggling velocity of 20,000 miles per second, produce the Sound and the Sages named the Super Sound as AUM - (OM). The Sum of the Gayatri Mantra states: The Earth (*Bhur), the Planets (*Bhuvaha), and the Galaxy (*Swaha) are rotating on their own axis at a great velocity as the Sound OM, which is the Formless Entity. The total Kinetic Energy generated by these movements balance the over-all energy consumption of Cosmos and this is named the 'Pranava' or the Body Energy ie Mass of Galaxies multiplied by two: Mass x Velocity x 2. That Supreme Entity (God) who manifests in the Form of Utmost Radiance (The San or Savitur) is indeed worthy of surrender (Varenyam). One should meditate (Dheemahi) upon the Light (Bhargo) of that Entity (Devasya) and perform the chanting of OM. May He(Yo) guide in the right Direction (Prachodayat) our (nah) Intellect (dhiyo)! Taittiriya Upanishad explains that the purport of the Celestial Symbols of 'Bhurbhuvatsvah mahah': I.v.1 : As the 'Vyahritis' or qualifying features of 'Maha' or Brahma are: 'Bhu' or the Earth, 'Bhuva' or the Intermediate Space, and 'Svaha' is the extra terrestrial world yonder or the higher worlds. Now, if Bhu is Agni, Bhuva is Vayu, Svah is Surya then Maha is Chandra and the last is what the luminaries sparkle and glorify! Indeed if Vyahriti is called the trunk of the body of Hiranyagarbha Brahman, then the limbs are : bhu or the legs, bhuvah or the hands and svaha is the head!) OM is truly symbolic of Paramatma I.viii.1) *Omiti Brahma Omiti Sarvam Omityetad anukritirha sma vaa aapyo shraavatyetraa shraavayanti/ Omiti Saamaani*

gaayanti, Omshomiti shastraani shamshanti, Omityaradharyuh pratigaram pratigruh -nati/ Omiti Brahma prasouti Omityagnihotram anujaaneeti, Omiti Brahmanah pratyakshan aaha Brahmopaapna vaaneeti Brahmmaivopaapnoti/ (Om is the most distinguishing expression summing up and signifying the Reality yet unknown! It is the Sum of anything and everything even as it is the beginning and the end of Creation, occurring again and again. By the mere sound, the word Pranava is empirical but supplemented with the Supreme, it envelopes the Universe plus more! Hence Om is Brahman]

3. Japa Yajina: Traditionally as Kathopanishad - vide I.iii.1 - states the details of 'Panchaagnis or Five Fires and deesd of vitrue, the need for control of body organs and sences and identity of Inner consciousness the Supreme. The Panchaagins are stated as Garhapathya, Aahavaneeya, Dakshinaagni, Sabhya and Aavasatya representing Heaven-Cloud-Earth- Man and Woman; also Naachiketa is added vide the Upanishad. But, Brahma proposed. Now Taittiriya Aranyaka states: 3.11.11-18: Indra, the bright King of Devas, is indeed the regulator of all activities of the Beings in the worlds and envisions sapta hotas in seven ways as adhvaryus and so on. Having visualised the hidden Supreme Brahman in the hearts of Devas, Brahma Deva performed yajina and sprinkled the fruits of the Sacrifice in the form of rains and made a 'sankalpa' or a mere thought and picked up the essence of Sapta Hotas by entering the clouds of the Sky and by the help of 'Arka' and poured down the rain; the deity of Sapta hotas are the Seven Rays of the Sun which sustain the world as yielded by plant wealth. Indra the King of Devas is the first of the seven hotas nurturing the 'saddhaka' with plentiful riches, life energy as in the form of horses, knowledge in the form of cows. May Indra and Savitaa bestow the blessings as mentioned afore. May Indra in the form of Agni establish in the saadhaka the 'tejas-ghritam-madhumat' or brightness- clarity of thought- and sweetness of sense organs. Indeed it is on these lines, Japa Yagna assumes significance!

4: Mountains: There are Seven Lands on Earth viz. Jambu Dwipa, Pluksha Dwipa, Shalmali Dwipa, Kusha Dwipa, Krouncha Dwipa, Shaaka Dwipa, and Pushkara Dwipa, each approximately double the size of the previous Dwipas and surrounded by Oceans of Lavana (Salt), Ikshu (Sugarcane juice), Sura (Amrit), Sarpi / Ghrita (Ghee / Classified Butter), Dadhi (curd), Dugdha (Milk) and Jala (Water) Jambu Dwipa has an area of one lakh Yojanas by way of area, length and roundness, containing the mountains of Himavaan, Hemakut, Trishabh, Meru, Nila, Shweta, and Shringi. While these mountain ranges are governed by the Dikpalakas like Indra, the middle region sparkles with the prominent presence of Brahma with the four directions being blessed by Mandara, Gandhamaadan, Vipul and Suparshva Mountains on top of which are situated by the famous Trees of Kadamba, Jambu, Aswatthha and Vata respectively. On the Eastern side are the Jathar and Devakutha Mountains, which are mutually spread out as far as Nila and Nishadh, on the Meru's western side are Nishadh and Paariyaatra, Southern side are Nila and Nishadh and on the Southern side are Kailash and Himalayas. It is this Jambu Dwipa sanctified with Great Mountains, Oceans, Rivers, Sarovars, Holy Trees and fantastic range of Natural Magnificence that is known as Punya Bhumi of which Bharata is popular as Karma Bhumi, which is the springboat of Swarga, Apavarga that is the opposite, Manushyata (humanness), Naraka (Hell) and innumerable possibilities of rebirth from flies to Devas, where Karma or Action- be it Virtuous or Vicious- secures the opposite reaction .]

Ashwattassarva vrikshaanaam Devarsheenaam cha Naaradah, Gandharvaanaam Chitra radhah Siddhaanaam Kapilo Munih/ Shri Krishna continues His Vibhutis : Bharata! I am like the best of Trees on Earth like Ashvattha, the best of Devarshis like Narada, Chitradhara among Gandharvas, and Maharshi Kapila the best among Siddha Purushas.

References:

1: Famed Trees of Bharat : Neem, Fig, Saal, Banyan, Coconut, Deodaa, Chinar, Sandalwood, Mango, Teak, Iron wood , Rosewood, Khejri, Palmeera, Jammi, Agar, Ashoka, Jakranda, Bael and finally Ashvattha.

2. Brahmarshi Narada: In Hindu Mythology, Brahmarshi Narada occupies a pride of place. In Puranas one could find innumerable references about his multi-magnificent personality for his knowledge, tact, wit, profound common sense and timely interventions where ever tough situations arise and ready solutions, sometimes even unpalatable, are offered. But all kinds of puzzles are untied by him most eminently in the glorious frame-work of Dharma and Nyaya. The finesse of Narada's way out even in tough situations is attracted by the most ruthless evil practitioners of very high intensity. Could a Ravana but yield to the temptation of bringing Maha Deva's Atma Linga home in his Puja Mandir! Would Kamsa the unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be emboldened to leave a Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja on a firm prophesy of untimely death of her husband and made Yama's own position compromising! Was Devi Satyabhama the zealous and beloved spouse of Lord Krishna as smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna's body weight against the Kingdom's gold and jewellery in a sensitive balance and turn Krishna as Narada's slave, but for Devi Rukmini's intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna's company and be responsible for entire Bharata to observe 'Deepavali' year after year till date! Narada is a legendary bridge between excessive arrogance and selfishness on the one hand and a virtuous way of exemplary life on the other! In the normal parlour, the image of Narada reminds one of a singing bard carrying a musical string instrument named 'veena' in his arms, decorated with jasmine flowers on his wrists, neck, shoulders and head hairs, while jay walking on clouds as a 'trailoka sanchari' in the sky from one part of the Universe to another as a globe trotter. He is the Sage who anticipates with his uncanny foresight and seeks to avert impending dangers and more often than nought prevent even by creating and hastening critical situations to teach lessons to the wrong doers, thus save embarrassments and negative situations to the hapless; he does not spare any body, -be it human beings or even Gods - barring the Adi Deva Narayana, whose name is at the tip of his tongue every moment and by each and every utterance by his breath! Indeed he is the Celestial Messenger of Peace and Universal Togetherness. No wonder Narada is a synonym of *Kalaha priya* or mischief monger but he is a unique fund of knowledge, robust commonsense and uncanny wit and wisdom that shapes destinies of Beings in the Supreme Lord's Creation!

[Incidentally Narada Purana in its 'phala shruti' or conclusion is line of Vibhuti Yoga of Bhagavad Gita of what Lord Krishna states: 'Narada Purana is considered as a Guide to Shastras and is best read or heard in Shivaalayaas, Vishnu Mandirs, other Temples, Gatherings of Devotees, Punya Kshetras, Tirthas, Holy River banks, Fasting days, Vratas, Jaagarans, Yagnas and so on. In this Purana, descriptions were made about 'Punya Karyas' or Deeds of Propitiousness, fruits of Meditation, 'Upavasaas' etc. References were made to Mantras; Vedangas like Siksha, Kalpa, Vyakarana, Nirukta, Chhandas, and Jyotisha. Details of Month-wise Dwadashi Vratas, Tithi-wise Vratas in each 'Maasa' especially Ekadashi Vrata Mahima were given. 'Daana Mahatmya' was given as an essential under-current of the Purana. Just as Ganga is the best of Rivers, Pushkar is the best of Sarovaras, Kasi is the best of Sacred Places, Meru is the best of Mountains, Narayana is the best of Trimurtis as sin-destroyers, Satya is the best of Yugas, Sama Veda is the best of Sama Veda, cow is the best of animals, Brahmana is the best of Varnas, 'Anna and Jal' are the best forms of charities, Margasirsha is the best of Months, Lion is the best of animals, Humans are the best of species, Peepal is the best of trees, Prahlad is the best of Daityas, face is the best of physical limbs,

Ucchhaishrava is the best of horses, Vasant is the best of Seasons, Sesa is the best of Serpents, Aryama is the best of Pitras, Dhanush is the best of Astras, Pavaka is the best of Vasus, Vishnu is the best of Dwadasha Adityas, Indra is the best of Devas, Kapi is the best of Siddhas, Brihaspati is the best of Purohitas, Arjun is the best of Pandavas, Hanuman is the best of Bhaktas, Kusha is the best of grasses, Chitraratha is the best of Gandharvas, lotus is the best of flowers, Urvashi is the best of Apsaras and gold is the best of metals, Narada Purana is stated to be the best of Puranas, since this is the best means of attaining the four Purusharthas viz. Dharma, Artha, Kaama and Mokshas. Whether it is a Bhakta of Ganesha, an Upasaka of Surya Deva, a Vishnu Bhakta, an Upasika of Shakti, or a Shiva Bhakta, Narada Purana has universal appeal and interest. Whether a Purusha or a Stree, sincere reading or hearing of the Purana would fulfil their very desires and remove those very hurdles that they wish to. This outstanding Purana ensures that illnesses never bother the bhaktas, fears never reach their boundaries, nor defeats in life never allow them to occur. On the other hand, this Purana facilitates virtue, fulfillment of desires, growth in career, achievement of name and fame, provision of good health, mental satisfaction, social status, all round victory and the boon of excellent health.]

3. Gandharva Chitra Ratha:

After the Pandavas escaped the lac house, killed Hidimba, Bakasura etc, they reached Ganga and proceeded northwards. Arjuna was walking one night when he heard someone bathing in the river. He went to check and found Chitraratha bathing with his wife Kumbhinasini. It was Gandharva's time of night when humans were not supposed to walk around. The Gandharva took offence to this and they fought a fierce battle and Arjuna defeated and tied Chitraratha up and brought him to his brothers. Kumbhinasini pleaded with Yudhishtira to let her husband go, and he asked Arjuna to do so. The Gandharva then taught Arjuna the 'Chakshushi Mantra' by which he could sense all the objects in the world better. This was a mantra devised by Manu, from whom it was transmitted to Soma, then Vishwadevas, Chitraratha. In return Arjuna taught him the 'Agni shirasha Mantra'. The Gandharva gifted hundred divine horses to Yudhishtira too.

4. Kapila Maharshi: is named for Saankhya Yoga viz. Samanvaya: Understanding by Interpretation. Upanishads and Vedas too comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Consciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Consciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. Brahma Purana explains how King Vena abandoned Vedas and all precepts of Dharma but the huge gathering of Sages overpowered and killed the King, while Kapila advised the Sages to churn the King's thighs and recover Nishads or hunters even as from Vena's right hand Prithu Chakravarti was manifested! The latter saved Earth again from 'akala' due to lack of very long rainlessness for several years drought and Bhudevi came happy and green all over with crops! Brahma Purana also mentions Sage Kapila in the context of Sagara Chakravarti's thousand strong sons seeking to Pandava's Ashvamedha Yajna's sacrificial and disturbed Kapila Maharshi -Vishnu Himself?- in his deep sleep and when got awoken, the brilliance in his eyes burnt all the thousand strong progeny but four of Sagara's fore fathers to ashes, leaving few survivors of the family lineage.

Ucchaishravamashvaanaam viddhi maamamortbhavam, Iraavatam Gajendraanaam Naranaam cha Naraadhipam/ Partha! I am the superior most of the horses like Ucchaishrava, and Irvata among the race of Elephants and among the entirety of Kings and Emperors too I am of the highest rank!

References:

[‘Ksheera Sagara Mathana’ from Brahmana Purana refers as follows: Even while Brihaspati was explaining this to Indra, a huge number of Rakshasas attacked Swarga, harassed Devatas and occupied Swarga. Devas and Indra approached Brahma and the latter reached Kshira Samudra to call on Narayana. Vishnu advised that Devatas should prevail upon Asuras and together churn Ksheera Samudra with Mountain Mandhara as the churning stick, Vasuki as the rope to churn and he by assuming the Incarnation of Kurma would balance the Mountain to enable the churning so that Amrita would be produced; Vishnu further planned that he would ensure that Amrita the life lasting drink so produced would be distributed to Devatas and not the Asuras. The Grand Plan worked as several Asuras perished out of their ego to opt for the serpent’s mouth that emitted poisonous flames. In the process of churning emerged Surabhi-Ucchai shrava, Iraavata, Kamadhenu- the Sacred Cow, Varuni Devi carrying Sura the intoxicating drink, Parijata Tree which spread fragrance far and with its flowers and Apsara Ganas all rejected by Asuras as they should Amrita and nothing else! The churning continued and Chandra Deva was materialised whom Maha Deva accepted; Kaustubha Ratna was accepted by Vishnu; a huge mass of poisonous creepers were given away to Naaga Devatas; Aoushadhis the herbal medicines were materialised and Maha Bhairava opted for it. Then emerged Dhavantari in his Kamandalu or the Sacred Vessel the much-awaited Amrita but for a while there was a veil of Maya around the vessel as it looked too innocuous. Devi Lakshmi appeared and Muni Ganas and Devas hailed her praising her. The highly excited Gandharvas jumped into symphonic singing and Apsaras danced with ecstasy; Ganga and other Sacred Rivers fetched cool and fragrant waters while ‘Ashta Diggajas’ or the Celestial Elephants got her bathed. Vishwakarma gifted invaluable Dresses and Ornaments and Maha Lakshmi reached her rightful Place of Vishnu’s heart!

With the excitement of Shri Lakshmi’s arrival, there was a temporary diversion but soon enough both Devas and Asuras suddenly realised that Dhanvantari’s Golden Kamandalu was replete with Amrita! Then suddenly flared up a scramble of swiftly changing hands and a pandemonium was created; a reverberating female voice halted the mayhem and there was an extraordinarily graceful embodiment of Beauty named Mohini Devi who said: ‘Gentlemen! What for is this fight! I am a neutral person and I shall to justice to all; hand over the Golden Vessel to me and I will surely distribute Amrita in an orderly manner’; by so saying she made formations of Devas and Asuras and served Amrita to Devas first; being under a heavy cloud of Maya, the Asuras continued to await their turn. Rahu however sat in the queue of Devas and as soon as Surya and Chandra recognised him the latter objected even while Rahu consumed drops of Amrita already; Devi Mohini lifted her serving spoon and sliced Rahu’s body into two and his head flew up to the skies discarding the body trunk behind. As the service of Amrita was over, Mohini Devi disappeared and the spell of Maya was lifted. An uproar broke out and Devaasura battle began but since Devas had already consumed Amrita their prowess was multiplied while the Asuras lost their shine and had to retire to Paataala Lokas.]

Aayudhaanaamaham vajram dhenuunnaamasmi kaamadruk, prajanashchaashmi Kandarpah sarpaanaa -masmi Vaasukih/ Arjuna! I am like the Vajraayudha among the instruments of killing the opponents, Kama Dhenu among the cows, Manmatha the God of Love and Lust among the Deities of furtherance of progeny and Vasuki among the serpents.

References:

Vajraayudha: Indra got suspicious of the intentions of Visvarupa, the newly appointed Guru of Devatas; although Visvarupa was the son of Prajapati Tvastha, his mother Rachana was the daughter of Diti whose credentials were of Demons. While performing ‘Homams’/ ‘Yagnas’, he was in the habit of reciting the offerings to Fire God meant for Indra, Varuna and other Devatas loudly, but offered ‘Ghee’(classified butter) secretly to demons as well. Also, Visvarupa was a Trishira or of had three heads, used to consume ‘Soma Ras’(Nectar) with one mouth, another with Wine and the third one with food. In a fit of rage, Indra killed Visvarupa, despite the knowledge that killing a Brahmin Priest would attract heavy penalty which was cleared by suitable means eventually.. On learning what Indra did, Tvastha performed high-quality spiritual ceremonies with a view to avenge the death of his son. As a result, a huge, frightful figure emerged from the Fire-pit, who looked like capable of destroying the entire Universe. Tvastha named the giant demon as **Vritra**, as he was the product of enormous asceticism covering all the planetary systems. The entire army of Devas, headed by Indra, pulled out their collective strength pitted against the one man militia of Vritra to no avail. They had to, in fact, run in different directions in sheer self defence. Finally they made a group prayer to Lord Vishnu for a quick solution as Vritra was growing in power minute by minute. The divine response came that Sage Dadhichi could only help retrieve the ugly situation. Narayana Kavacha fortified the body of **Sage Dhadhichi** and only the backbone of the Sage could help to put an end to Vritra. The Devas thus made a collective prayer to Dadhichi to spare his body for the noble cause of ending Vritrasura. Dadhichi consented and his back- bone was converted into a mighty Voajrayudha a Thunderbolt by the Divine Architect, Viswakarma. A ferocious battle followed then, when Satya Yuga was ending and Threta Yuga was being ushered in, as the entire force of powerful Demons headed by Vritrasura on one side and the mighty Demi Gods headed by Indra seated on ‘Airavatha’ - the Heavenly Elephant- fortified in his arms with the thunderbolt made out of Dhadhichi’s back bone prepared by Viswakarma. Before using the Thunderbolt, Vritrasura became furious and fought Indra on one to one basis. He tormented and put Indra to shame. He taunted Indra to say that he made the heinous crime of killing a Holy Brahmin, Viswarupa and got away from the sin in a surreptitious manner. He cursed Indra and told that he was a coward and culpable. Without the Thunderbolt he would have been reprehensible. Vritrasura further said ‘Almighty in His enormous Wisdom showed the way to kill me to stabilise order in the Universe and that the kind of death which has been awarded to me by Super Force Himself is my reward and not a punishment; by so saying Vritrasura invited the Thunderbolt to attain Salvation.

2. Kama Dhenu: Two interesting stories are mentioned in Puranas: a) It was Prithu Chakarvarti who controlled Bhumi (Earth) as the latter took the Form of a Cow and sought to run away as was she was expected too much from her by various sections of the Universe. But Prithu Chakravarti (literally he whose chariot wheels move forward swiftly without being interrupted by any opponent party) however chased and forced her to yield maximum milk to one and all in the form that they desired it. Prithu himself milked her having converted Swayambhu Manu as the calf and made her yield food grains to all, while in regime of the then King Vena the staple food was of flowers and fruits. Various sections of the world milk as the material as they desired; for instance, Rishis converted Chandra as a calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container to fill up the milk; Devatas made Indra as the calf, Surya as the milkman and ‘Pushtikaahara’ or healthy food as milk; Pitru Devatas requested Yamadharma Raja as the calf, Antaka Deva as the milk man and ‘Swadha’ as the milk; Nagas selected Takshaka as the calf, Iravata Serpent as the milkmen and Visha (Poison) as the milk; Asuras

appointed Mathu Daitya as the milkman, Virochana as the calf and Maya (Illusions) as the milk; Yakshas preferred Kubera as the calf, Rajananaabha Yaksha as the milkman and ‘Antardhaana Vidya’ or the Art of Disappearance as the milk; similarly all other species selected their own Milkmen and calves and Gandharvas opted milk in the form of fragrance; Rakshasas opted for blood, Mountains preferred ‘Aoushadhis’ and soon thus satisfying every one in his governance! b) Chakravarti Kartaveerya visited the Ashram of Jamadagni couple with his countless chaturanga bala akshouhinis who were taking refreshing bath and swim. The Muni couple invited the Chakravarti and the huge army and hosted a fabulous and highly rich and lavishing lunch with pancha bhakshya bhojana. Well before this lunch invitation the Muni Couple prostrated before the Kamadhenu in the ashram’s backyard and entreated her to preserve their dignity to fulfill the invitation of lunch for the Royal Guest of honour and his mammoth number of the army. The shocked Chakravarti exclaimed as how such massive bhojana was possible to an equally huge army and requested the Muni and wife to explain out of his astonishing miracle. As they revealed the truth of mother Kamadhenu’s grace and help, instantly the Chakravarti raised his tone and asserted that each and every asset in his command ought to be under his command. The Muni replied: Chakravarti! I am after all a Muni eking my life with what ever ‘kandamula bhakshana’ is possible in forests; how do you realise that this ashram could offer ‘pancha bhakshya paramaannas’ to the Royalties and ‘akshouhinis’ of sena is possible otherwise. You are of Vishnu swarupa and accepted my ‘aatithya’ as that is a great honour and trilokas could proudly state that Chakravarti Kaartaveerya was honoured by his visit along with his glorious sena which was of akshouhinis strong and the Muni served fabulous meal with pancha bhalshyas! But still the Chakravarti kept on insisting that Kamadhenu ought to be taken away even by force and left the ashram in a huff and disgust, even as the Muni kept on pleading and finally stated that the Chakravarti visited the ashram as a green parrot but finally turned as a crow!

3: Manmatha: **Manmatha’s origin** briefly stated by Vishnu Purana is as follows: **Pradyumna** was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna and threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to King Sambara who in turn gave it to Mayavati the head cook of the King’s kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning ‘Manmadha’ (Cupid) into ashes when he and Rati (Cupid’s wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna’s son Pradyumna and Mayavati as Rati. As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as ‘Vyuha’ as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.]

4: Vaasuki: Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at

Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha and Vaasuki were stated to be in Patala. It was Vaasuki who was tied all around the Mandhara mountain as the churning and Kurma Vishnu as the balancer at the time of Amtita Mathana!]

Anantashchaasmi Naagaanaam Varuno Yaadasaamaham, pitrunaanaamaayamaa chaasmi Yamas - sayamataamaham/ Arjuna! Among the serpents I am the Ananta Naaga; among the Jala Devatas or water Gods, I am Varuna, among the Pirtru Gana Devas I am Aryama and among the Law Makers I am Yama Dharma Raja himself!

[References: Ananta Naaga: Bhavishya Purana is quoted in the context of performing ‘**Naga Panchami’ Vrata**` - When Rakshasas and Devas undertook the task of churning the Ocean to seek the emergence of ‘Amrit’, several entities got materialised among whom was a Horse named ‘Uchhaih Shrava’ with a white body but black in hair. Kadru the mother of Nagas (Snakes) remarked to her ‘Sapatni’ (co-wife) Vinata that Uchhaih Shrava was white in body but black in hair, but Vinata replied that the horse was all white. The ‘Sapatnis’ took a bet and to prove her point, Kadru called her Naga sons to paint the horse hair white all over. The Naga sons did not do so as it was immoral and an angry Kadru gave a ‘Shaap’ (curse) to her sons that after the Great Battle of Maha Bharata between Pandavas and Kauravas, a Pandava King named Janamejaya would perform a ‘Sarpa Yagna’ in which the entire ‘Sarpa Vamsa’ would be destroyed. The ‘Naga Ganas’ were afraid of their mother’s curse and with the help of Vasuki approached Lord Brahma who assuaged their fears and said that ‘Tapasvi’ Brahmana called Astika, son of Jaratkaaru, would save a sizeable snake population from destruction. Lord Shri Krishna also confirmed the fact to Yudhishtara of Pandavas in the Epic of Maha Bharata that some hundred years hence King Janamejaya would perform ‘Sarpa Yagna’ or Sacrifice of Serpents to avenge the death of his father King Pareekshit who died of the bite of Taksha the most obnoxious serpent following a curse of a Brahmana son of a Sage in meditation for an insult caused by the King to the Sage by hanging a dead snake around the Sage’s neck. The intervention of Astika to stop the Sarpa Yagna of burning crores of poisonous snakes in the ‘Homaagni’ or the Sacrificial Fire was held on a Panchami Tithi Day when the Snake Vamsa was rescued and that was why Naga Panchami, the fifth day of Shravana Shuddha Fortnight came to be observed. Thus worship of poisonous Snakes on that day by way of washing and feeding them at their pits with milk as also performing formal Pujas with flowers, ‘Dhup’ by incense sticks, ‘Arati’ with camphor lighting or Oil-soaked cotton vicks, and Naivedya with ‘Kheer’ to the Serpent. Brahmanas recite Mantras like the following to protect the devotees: *Sarva Nagaah preeyantam mey yey kechit Prithivithaley, yey cha helimarichistha yentarey Divi samstithah/ Yey Nadeeshu Mahanaga ye Sarasvati gaaminah, yey cha Vaapee tadagashu teshu sarveshu vai namah* (May all Nagas whether on Earth, Sky, Swarga, in the Sun rays, Sarovaras or lakes, wells or other water bodies, be appeased as we greet these deities again and again). After the formal worship, Brahmanas are treated by good food commencing with sweets and savouries and by ‘dakshinas’ or cash and gifts. The ‘Sarpa Vrata’ is best observed in the Panchami Tithis of all the months by worshipping the Twelve leading Snakes named: Ananta, Vasuki, Shankha, Padma, Kambala, Karkotaka, Aswatara, Dhrita Rashtra, Shankhapaala, Kaaliya, Takshaka and Pingala. Sincere devotion to Naga Devas by performing the Pujas would save the entire family of ‘Naga Bhaya’ or the Fear of Snakes as also of Snake bites to the entire generation of their lives. Nag Puja also bestows health, longevity, and great peace of mind. Sage Sumantu quoted to King Shataani the conversation between Maharshis Kashyapa and Gautama about the features,

appearances and types of serpents: During the Jeyshtha and Ashaadha months, serpents tend to very aggressive and the male /female variety turns into mutual union. During the rainy season, the female snake conceives and remains pregnant for four months and during the Kartika month delivers two hundred forty eggs but by the dispensation of Mother Nature only a very few remain intact. The mother snake retain the eggs for six months and seven days after their emergence, the baby serpents assume black colour. Normally the life span of a serpent is twenty years but it is a known fact that every day there is a threat of life to the reptile from peacocks, human beings, chakora birds, cats, pigs, scorpions, as also by cows, buffalos, horses and camels which kill the snakes by their horns and feet. After a bite, its poison gets immediately gets replenished. A serpent has two hundred feet enabling tremendous speed in mobility but in a stationary state not visible. It has a mouth, two tongues, thirty two teeth and four extended teeth called makari, karaali, kaalaratri and yamaduti stated to signify Brahma, Vishnu, Rudra and Yama. There are eight reasons as to why a snake bites, viz. by way of hard weight, erstwhile enmity, fear, arrogance, hunger, speedy production of excessive poison, safety of its progeny and provocation. A snake bite is normally irrevocable causing death. But, depending on physical indications of the affected person, there certainly are 'Aoushadhis' which could do miracles!

2.Divya and Manushya Pitru Devatas: While performing Pitru Tarpanas *Divya Pitri Tarpana*: the procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnopaveeta in reverse position as 'praacheenaa veeti', with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls :*Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* Further Brahma created Divya Manushya Pitras from his flanks viz. 'Agnishvaattaas' and 'Barhishads'. The former type were neither 'Grihastis' nor performers of Yajnas and thus His obvious preference was to create 'Barhishads' who were 'Ahitaagnis' and also Soma sevakaas.

Prahlaadaschaasmi daityaanaam Kaalah kalayataamaham, Mrigaanaam cha Mrigendroham Vainateyas - cha Pakshinaam/ Partha! I am exemplary like Bhakta Prahlada, Kaala the supreme maintainer of the Time Shadule, King Lion among the animals and birds, and Garuda the best of the bird kingdom.(Muni Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Of these, Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds.)

Pavanah pavataamasmi Raamasshastrabhritaamaham, jhushaanaam makaraschaami srotasaamami jaahnavee/ Of the Pancha Bhutas, the best of the various types of airs is the unique cleanser viz. the Praana Vayu ; among the 'mantrika shastra dhaaris' or the best arrow men full of mantras, I am indeed like the Epic Hero Shri Rama Himself, while I am the best like that of a crocodile among the water bodies

like lakes, rivers and oceans., while I am also like Ganga the eternal among the flowing and cleansing rivers of body and mind. These are some of my vibhuti or of my various features indeed!

Stanzas 32-42: *Sargaanaamaadiraantascha mdhyanchaivaahamarjuna, adhyaatma vidyaa vidyaanaam vaadah pravadataamaham/ Aksharaanaamakaarosmi dvandvaassamaasikasyacha, adhyaatmavidyaa vidyaanaam vaadah pravadataamaham/ Mrityussatva haraschaaham udbhavascha bhavishya taam, kaartishreervakcha naareenaam smritiredhyaa dhritih kshamaa/ Brihatsaama tathaa saamnaam gayatree chandasaamaham, maasaa -naam Maargasheersham ritunaam kusumaakarah/ Dyutam chalayataasmi tejastejasvinaamaham, jayosmi vyavasaayosmi satthvam sattvataamaham/ Vrishtenaam Vaasudevosi Paandavaanaam Dhanajayah, muneenaamyaham Vyaasah kaveenaammushanaa kavih/ Dando damayitaasmi neetirasmi jigeeshataam, mounam chavaasmi guhyaanaam jnaanam jnaanavataam - aham/ Yacchhaapi sarva bhutaanaam beejam tadahamarjuna, na tadasti vinaa yatsyaat mayaa bhutam charaacharam/ Naantosti maya divyaanaam vibhuteenam parantapa, yesha tuudde shatah prokto vibhutevistaro mayaa/ Yadyad vibhutimsatvam shrimaduurjitameva vaa, tatta devaanagacchatvam mama tejomsha sambhavam/ Athavaa bahunaitena kim jnaatena tavaarjuna, vishtabhyahamidam kritsnyam ekaamshena stito jagat/ Arjuna! I am the process of Creation of all the Beings and of the past-present and their future. I am the Adhyatmika Vidya or the Knowledge of Internal Consciousness, besides the 'Vaada' or the kind of Logical Analysis of Argument or Objective Reasoning the three major types being of defensive or offensive or the truthful midway truth. I am the beginning of any language, say 'A' or Akaara; I am the mid point of 'samaasa' or abridgement of similar or connecting sense of expressions as linked with each other. I am the end less time cycle from seconds - minutes- hours-day and nights-weeks- fortnights-months-years-yugas-kalpas and so on. Indeed I am the Eternal- All Knowing-All Pervasive and All Creative Energy. I am the Mrityu or the Death and the Origin of Birth. I am the spirit of womanhood, with their innate nature of endurance, strength of mind, talkativeness, attractiveness, thinking capacity, enormous patience and so on. I am the Brihat Saama in the Sama Veda Chanting; Gayatri Chhanda among the Chhandas, Marga sheersha among the months and Vasanta among the Seasons!*

References

1) Brihad Saama : Among the Sama Veda singing of Sapta Vidhana of chants of speech of humkaara-prastaava-aadi-udgeeta-pratihara -upadrava and nidhaana, Brihad Saama Veda chanting linked to with and emerging from Surya; the magnificence of Brihad Saama is denoted by the by the rising Surya as prastaava by His rise, as Udgeeta by the noon day exuberance, as pratihara by Surya's afternoon glory, and nidhaana by the Sunset; this is how Surya's fame is reflected in Brihat Sama. He who is aware of the grandeur of Brihad Saama is firmly instituted on Surya Deva is a sparkler of life with fame and prosperity, contentment and comprehensiveness; his progeny is ideal, animal earth is plentiful and quality of virtue and justice is abounding. However there is a precautionary note that the sadhaka should never despise the excessive blaze and heat of the violent flames but obey them and endure always. (Source : Chhandogya Upanishad II.xiv.1 and 2.)

2) Vaidika Chhandas: Narada Purana devotes a complete chapter on Chhandas or Prosody and Lord Krishna seeks to identify Himself of the countless Vaidika type of the same: Chhandas denotes the feet of Vedas. 'Chhandas' is of two types viz. 'Vaidik' or related to Vedas and 'Lokik' or for general use. Vaidik

Chhanda expresses Gayatri Mantra: 'Tatsavitur varenyam Bhargo Devasya Dhimahi Dhiyoyonah prachodayaat'. Anushtup is used for Yagnas, Brihati Chhanda is for singing and Gayatri is used for Stutis. The Loukika chhanda is used in Puranas, Itihasaas, and Kavyas in poetical forms,

Both the Vaidik and Loukik Chhandas have two kinds based on 'Matras' and Varnas' (units or quality) known as Martik and Varnik. The Chhanda Shastra comprises 'Ganas' (group of three Aksharas or letters) and Gurus / Laghus or Big and Small in terms of 'S' or 'I'. The Ganas are as follows: 1) 'Ya' gana: ISS for eg. Ya+Maa+Taa; 2) 'Ma' gana: SSS for eg. Maa+Taa+Raa; 3) 'Ta' gana: SSI for eg. Taa+Raa+Ja; 4) 'Ra' gana: SIS for eg. Raa+Ja+Bhaa; 5) 'Ja' gana: ISI for eg. Ja+Bha+Na; 6) 'Bha' gana: SII for eg. Bhaa+Na+Sa; 7) 'Na' ganam: III for eg. Na+Sa+La; 8) 'Sa' ganam: IIS for eg. Sa+La+Gaah. To summarise, the following may be noted for facility: **Ya**MaaTaa (ISS), **Maa**Taa Raa (SSS), **Taa**RaaJa (SSI), **Raa**JaBhaa (SIS); **Ja**BhaaNa (ISI), **Bhaa**NaSa (SII), **Na**SaLa (III), **Sa**LaGah (IIS)

The Ruling Deities of the Ganas as above are: Ya gana (Jala), Ma gana (Prithvi), Ta gana (Akash), Ra gana (Agni), Ja gana (Surya), Bha gana (Chandra), Na gana ('Ayu' or Life/ Health), Sa gana (Vayu). The 'Phala' or fruits / results are: Vriddhi or Abhyudaya / Growth or Progress in respect of Ya gana; Lakshmi/wealth for Ma gana; Dhana Naasha for Ta gana; Vinasha for Ra gana; Roga or ill-health for Ja gana; Su yasha for Bha gana; Ayu for Nagana and Bhramana or travel for Sa gana. Then, there are many other kinds of 'Chhandas' ranging from one to twenty six lettered lines viz. Ukta, Atyukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushtup, Brihati, Padinkti, Trishthup, Jagati, Ati Jagati, Shakvari, Atishakvari, Ashti, Atyashti dhriti, Viddhuti /Atidhriti, Kriti, Prakriti, Aakriti, Vikriti, and Abhikriti.. The mind-boggling multitude of 'Chhandas' or Poetic Structures in Sanskrit Language is a standing proof of the opulence and magnificence of its 'Vangmaya' (Literature).

Further Taittiriya Aranyaka explains as follows: Gayatri is the Prime Deity and Protector of 'Chhandas' or Science of Poetry a significant and essential means of worship to Brahman! In this connection, one realises that Brahman signifies three major entities of 'Bhur' or Bhumi the Earth, 'Antariksha' or Sk and 'Dyaus' or Heaven. Now these three Entities are represented by eight syllables, being the first of the concerned line of the Stanza of Gayatri Mantra viz. *Bhuh-Antariksham- Dyauh/* Thus the First Line of Gayatri (Savitri) Mantra triumphs and protects the Three Worlds. Indeed Gayatri is the Principal of all the Meters and as such this Mantra excels all the Mantras; it is identical with 'Praana'-the Vital Force and is the Soul of all meters due to the 'finesse' and facility of its expression in totality, since the subsequent Line concerning the radiance of Surya Deva being prayed to grant Intellect to the Reciter. Thus the Text and Meaning of the Mantra in totality is as follows: *Bhurbhuvatsuvah, tat saviturvarenyam, Bhargo Devasya dheemahi, dhiyo yo nah prachodayaat/* - 'We meditate Gayatri the Protector of Three Lokas viz. Earth, Sky and Heaven to let Surya deva sustain and enhance our knowledge and guide us about the Path of Salvation!' Added significance is to create, conduct and boost Brahmanas with Gayatri, while Kshatriyas to protect and promote 'Dharma' and 'Nyaaya' or virtue and justice with the help of another Meter of Chhandas viz. Trishthub and Vaishyas promote wealth and happiness to all the Beings with the help of yet another Meter of the Prosody titled Jagati. Thus Brahman firmly established the Varnaashrama Dharmas too and prescribed duties to Bhahmana, Kshatriya, Vaishyas)

3. Margashhershha Maasa : Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September

when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratri and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalguna months during the last quarter of January to March is the time of Vasanta Panchami, Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi. Now : Vasanta or Spring is during Chaitra - Vaishakha - Feb 18 to April 20 -20-30 C; Greeshma- Summer- Jyeshtha- Ashadha or April 21-June 21 - 30-50 C; - Varshas or Monsoon in Shravana-Bhadrapada- June 22-Aug 23 as hot-humid- rains; Sharat /Autumn -Ashvijuja-Kartika during Aug 24-Oct 23; mild Hemanta or Pre-winter -Margasheersha-Pushya from Oct 24- Dec 21; pleasant- cold - Shishira of winter Maagha-Phalguna from Dec 22-Feb 17 Moderate Cold;10C+/-

Dyutam chalayataasmi tejastejasvinaamaham, jayosmi vyavasaayosmi sattvam satvavataamaham/ As and when situations arise when evil minded persons seek to resort to situations to persons of virtue, there might be temporary setbacks to the latter, but virtue should triumph finally. A case in point is the game of dice when opponents resort to cheating, but then the persons of virtue too utilise their knack to reattribute by repaying it the same manner and truly become worldly wise. A thorn needs to be pricked out with another thorn easily! This kind of repayment is too of 'bhagavad amsha' as approved by the Almighty. Besides bright persons beget further brightness, the victorious beget further victories, persons of grit and determination beget further decisiveness besides the mighty beget further might; indeed all these traits are replete in me and me alone!

Vrishneenaam Vasudevosi Paandavaanaam Dhanajayah, Muneenaam mapyham Vyaasah Kaveenaa - mushanaa Kavih/ I am the most celebrated Vasudeva in the yadu vamsha, Arjuna among the Pancha Pandavas, Vyasa Muni among the Sages, and Shukra the teacher of the Evil Forces of Daitya-Daana-Rakshasaas being of sharp intellect and mental application!

Dando damayitaasmi neetirasmi jigeeshataam, mounam chaivaasmi guhyaanaam jnaanam jnaana vataamyaham/ I am the 'damana shakti' or of extreme patience and mental poise of the Kings and Heads of Institutions, morality of the conquerers against the defeated, non communicative restraint in respect of secretive issues and am also the outstanding jnaani or of the most knowledgeable persons.

Yacchhaapi sarva bhutaanaam beejam tad aham Arjuna! na tadasti vinaa yatsyaat mayaa bhutam charaacharam/ Arjuna! I am the singular seed to sprout up the totality of the moving and immobile beings on earth and there is nothing at all without me and my express nod of head!

Naantosti mama divyaanaam vibhuteenaam parantapa, esha tuuddeshatah proko vibhutervistaro maya/ I have so far described my celestial vibhuti so far.

Yadyad vibhutimatsatvam shrimamoorjitameva vaa, tattadevaavagaccha tvam mama tejomsha sambhavam/ What all is outstanding brightness, energy and magnificence of the Universe is but of my own vibhuti or my own trait and its reflection.

Athavaa bahunaitena kim jnaatena tavaarjuna! Vishtabhyaa- midam kritsnam ekaamshena sthito jagat/ Arjuna! if you are unable to still understand and absorb this in your own consciousness, it might be purposeless indeed! Be it well appreciated that this universe which you visualise and cogitate about is indeed of my own VIBHUTI or features!

ADHYAAYA ELEVEN- VISHVA RUPA SANDARSHANA YOGA

Staanzas 1-25: Arjunauvaacha: Madanugrahaaya paramam guhyamadhyaatma sangjnitam, yatva yuktam vachastena mohoyam vigato mama/ Bhavaapyayou hi bhutaanaam shrutou vistarasho maya, tvaattatah kamala patraaksha maahaatmyamapi chaavyayam/ Evametadyathaatta tvam atmaanam Parameshvara, drashtumicchhaami te ruupam aishvaram Purushottama/ Manyase yadi tacchhakyam mayaa drashtumiti prabho, yogeshvarah tato metvam darshayatmaanamavyayam/ Bhagavanuvaacha: Pashyame Paartha! Rupaani shatashotha sahasrashah, naanaa vidhaani divyaani naanaa varna-aakriteenicha/ Pashyaadityaan Vasuun Ashvinou Marutastathaa, bahuunyadrishta puurvaani pashchyaa-scharyaani Bharata/ Ihaikastham jagat kritsnyam pashchaadya sacharaacharam, mame dehe Gudaa -kesha! Yacchhaanyaddrashtumicchhasi/ Na tu maam shakyase drashtum anenaiva sva chakshushaa, divyam dadaami te chakshuh pashyame yogamaishvaram/ Sanjayaauvaacha/ Eka muktvaa tato Raajan Maha yogeshvaro Harih, darshayaamaasa Paarthaaya paramam rupamaishvaram/ Aneka vaktra nayanam anekaadbhuta darshanam, aneka divyaabharanam divyaanekodyataayudham/ Divya maalyaambara dharam divya gandhaanulepanam, sarvaashcharyamayam devam anantam vishvato -mukham/ Divi Surya sahasrasya bhavedyugavavadutthitaa, yadi bhaasyadrishee saa syaat bhaasastasya mahaatmanah/ Tatraikastham jagad krutsnyam pravibhaktamanekadhaa, apasshyaddeva devasya shareer Paandavastad Tatassa vismayaa vishto hrishtaromaa Dhananjayah, pranamya shirasaa Devam kritaagjalirabhaashata/ Divi Surya sahasrasya bhavedyugavavadutthitaa, yadi bhaasya drishee saa syaat bhaasastasya Mahatmanah/ Tatraikastham jagat kritsnyam pravibhaktamanekadhaa, avashyaddeva devasya shareere Paandavastathaa/ Tatassa vismayaa vishto hrishta romaa Dhananjayah pranamya shirasaa devam kritaanjalarabhaashata/ Arjunauvaacha: Pasyaami Devaam stava Deva dehe sarvaamstathaa bhuta vishesha sanghaan, Brahmaanameesham Kamalaasaastham risheemscha sarvaan-uragaamscha divyaan/ Anekabaahodara vaktgra negtrfam, pashyaami tvaam sarvanonanta rupam, naantam na madhyam na punasta vaadim pashyaami Vishveshvara, Vishva rupam/ Kireetinam gadinam chakrinam cha tejo raazshim sarvato deeptimantam, pashyaami tvaam durnireekshyam samantaat deeptaanalaarkadyutimaprameyam/ Tvamaksharam paramam veditavyam tvamasya vishvassva param nidhaanam, tvamavyayasshaasvata dharmna goptaa sanaananastvam purushomatome/ Anaadimadhyam -tam ananta veeryam ananta baahum Shashi Surya netram, pasyaami tvaam deapta hutaashavaktram svatejasaa vishvamidam tapantam/ Dyaavaa prithivyoridamantaram hi vyaaptam tvaya kena dishashcha sarvaah drishtvaadbhutam ruupamugram tavedam lokatrayam pravyathitam Mahaatman/ Aameehitvaam sura sanghaa vishanti kechidbheetaah praanjalayo grinanti, svasteestyuktaa Maharshi Siddha sanghaah stuvanti tvaam stutibhih pushkalaabhih/ Rudraadityaa Vasavo ye cha Saadhyaah Vishveshvinou Marutashchoshmapaashcha, gandharva yakshaasura Siddha saghaah weekshante tvaam vismitaash -chaiva sarve/ Ruupam mahatte bahuvaktra netram Mahabaaho bahu baahuurupaadam, bahoodaram bahu damshtraakaraalam drushtvaa lokaah pravyathitaastathaaham/ Nabhasprusham deeptamaneka varvam vyaaptaananam deapta vishaalanetram, drishtvahitvaam pra vyathitaantaraamta dhritim na

vindaami shamam cha vishno/ Damshttraa karaalaani cha te mukhaani drishtaiva kaalaanala sannī - bhaani disho na jaane na labhecha sharma praseeda Devesha, Jagannivaasa/

Arjuna addresses Krishna confirming that the highly secretive Adhyaatma Vidya which he was taught has removed all his doubts and he has since truly got enlightened that Krishna is the Supreme most certainly. Pundareekaaksha! From you I have realised convincingly that you are the root cause of the creation-sustenance-and destruction of all the Beings in the Universe! But I am most anxious to actually vision your 'Vishva Swarupa' or the Universal Form and be truly blessed! That unimaginable vision ought to be truly supreme submerging the flows of Jnaana- Vigjnaana- Dharma- Radiant- and extra terrestrial divinity, if you are convinced of my truthful devotion and unstinted dedication to you ! Then Bhagavan Shri Krishna being pleased and affirmed to Partha that the unbelievable silhouette or profile of truly countless range of forms, hues, shapes, and celestial sky like magnitude of height- width- strength- volume be visioned ! Arjuna! you may visualise the passing visions of Dwaadasha Adityas- Ashta Vasu Devatas- Ekaadasha Rudras- Ashvini Devas-Saptha Marud Devas-Sapta Rishis and the never heard nor imaginable images and revelations this side! Arjuna! This Universal Picture of Mine would present the ever fleeting show of 'Sthaavara Jangamas' or the Live Beings of Moving Species and of Stock-still and ever stable Immobile objects too with or without physiques yet of Life and Energy! Pandava Shrestha! You could never ever visualise my Vishva Swarupa with your mortal eyesight but with celestial vision only and with this 'jaana drishti' only you are able to vision my Universal Features and its uniqueness!

At this juncture Sanjaya explains the proceedings at the midway of the battle field to King Dhritaraashtra and states that after explaining the full details of Arjuna Vishada-Saankhya-Karma-Jnaana-Karma sanyaasa-Dhyana-Jnaana Vigjnaana-Akshara Para Brahma-Raaja Vidya Raaja guhya-and Vibhuti Yogas, Lord Krishna obliges Arjuna with the Vishva swarupa dandarshana. Sanjaya explains to the physically handicapped King reveals that Shri Krishna at that very juncture obliged Arjuna with his celestial vision the staggering Vishva Swarupa of Himself as the Universal Supreme! That 'Vishva Rupa Sandarshana' of Countless Heads and Eyes with celestial vision is stated as of thousand Suns resplendent on the mental sky of Arjuna who is benumbed and awe struck is prostrating to Krishna muttering to the Lord as follows! ' I am able to vision even from my mortal body the Devata Swarupas, the Creator Brahama seated in His 'padmaasana', the groups of Maharshis and the celestial 'Sarpas' and so on. Jaganaathaa! Vishva Swarupa Dhaari! I am totally bewildered with no awareness of aadi- madhyaa- anata or the origin- midway - and the collapse of the Universe! I am literally visualising your head gears, 'ayudhaas' of 'gadaachakras', and the most radiant forms of endless fires in the background and of inhuman visions of thousands of mid day Suryaas! I am totally convinced that you are the indesructible-everlasting- all knowing and never visualisable phenomenon. Parama Purusha! The totality of Pancha Bhutas of Earth-Water- Fire- Wind and Sky is definable as yourself! The Trilokas are shaken with awe and fright for You with reverential prostrations! Rudraadityas;- Vasu Saadhyaas- Vishvadevata Ashvinis; Maruts, Pitaras, Gandhava Yakshaasuraas, and Siddha Saadhakas are all astounded at the Vishva Swarupa! Maha Baaho! Sighting at the innumerable faces, mouths, hands, thighs, feet, stomachs of your fearsome Form with horns and mouth extensions, the Lokas are startled and am no exception anyway! 'Sarva Vyaapi' Supreme Bhagavan! I am frightened to the core to visualize your mammoth form as high as the sky with unusual radiance and glitter with all types of colours and shine, I am about to swoon with fear, courage and hopelessness! Devaadhi Deva! Your Profile as that of the all engulfing 'Pralaya Kaalaagni' be please be withdrawn to normalcy !

Stanzas 26-54: Ameer cha tvaam Dhritarashtraasya putraah sarve sahaivaavanipaala sanghaih, Bheeshmo Drona Suutaputrastathaa sou sahaanmadeerapi yodha mukhyai/ Vaktraani te tvaramaanaa vishanti damshtraa karaalaani bhayaanakaani, kechidvilagnaa dashanaantareshu samdrusyante chuurnitair -uttamaangai/ Yathaa nadeenaam bahavombu vegaah samudramevaali mukhaa dravanti, tathaa tavaamee naraloka veeraah vishanti vaktraanyabhivijjvalanti/ Yathaa pradeeptam jvalanam patangaah vishanti naashaaya vishanti lokaah tavaapi vaktraani samriddha vegaah/ Lelihyase samaanassamantaat lokaassamagraan vadanair jvaladbhih, tejobhiraapurva jagat samagram bhaasastavograah pratavanti Vishno/ Abyaahi me ko Bhavaanugrarupo namostute Deva varah praseeda, vigjnaatumicchhaami bhavanta maadyam na hi prajaanaami tava pravritthim/ Bhagavanuvaacha/ Kaalosmi lokakshayakrid pavriddhho lokaa ssamaahartumiha pravrittah/ Ritopi tvaam na bhavishyanti sarveyevasthitaah pratyaneekeshu yodhaah/ Tasmaattumutthishtha yasho labhasva jitvaa shatruunbhunkshva raajyam samrid - dham, mayaivete nihataah purvameva nimittah maatram bhava Savyasaachin/ Dronam cha Bheeshmam cha Jayadratham cha karnam tathaanyaanaapi yodhaveeraan, mayaa hataamstvam jahi maa pyatishthaa yuddhasya jetaasi rane sapatnaan/ Sanjayauvaacha/ Etaccrutvaa vachanam Keshavasya kritaanjalir - vepamaanah Kireetee, namaskritvaa bhuya evaaha krishnam sagadgadam bheeta bheetah pranamyaa/ Arjunauvaacha/ Sthaane Hrisheeksha tava prakeertyaa jagatprahrushyatyanurajyatecha, Rakshaamsi bheetaanii disho dravanti sarva namasyanti cha Siddha sanghaah/ Kasmaaccha te na nameran mahaatman, gareeyase Brahmanopyaadi kartre, Ananta Devesha! Jagannivaasa! tvam aksharam sad asad param yat/ Tvamaadi DevahPurushah Puraanah tvamasya vishvasya param nidhaanam, vettaapi vedyam cha param cha dhaamatvayaa tatm Vishvamananta rupa! Vaayuryamognir -varunasshashaankah prajaapatistvam prapitaamahascha, Namostestu sahasra kritvah punasc ha bhuuyopi namo namaste/Namah purasdadatha prishtataste,namostute sarvata yeva sarvah/ Sakheti matvaaprasabham yaduktam, he Krishnah he Yadavah he sakheti, ajaanataa mahimaanam tadvam mayaa pramaadaat pranayena vaapi/ Yacchaapahaasaarthama satkritopi vihaarashayaasana bhojaneshu, ekothavaapyat achyuta tat samaksham tatksaamayetvaamaham aprameyam/ Pitaapi lokasya charaacharasya tvamasya puujascha guruguruuraan, natvamatsamotstyabhyadhikah kutnyo lokatrayenyatpratima prabhaava/ Tasmaatpranamyaa pranidhaana kaayam prasaadaye tvaamahmeeshameedyam, piteva putrasya sakheena sakyuh priyah priyaayaarhasi Deva sodhum/ Adrishtapuurvam hrishitosmi drishtvaa bhayanacha pravyathitam manome, tadeva me darshaya Deva rupam ptaseeda Devesha jagannivaasa/ Kireetinam gadinam chakrahastam icchhaamitvaam drashtumaham tathiava, tevaiva rupena chaturbhujena sahasrabaaho bhava Vishva murte/ Bhagavanuvaacha/ Mayaaprasannena tavaarjunedam rupam param dashiamaatma yogaat, tejomayam vishvamanantamaadyam yanmee tvadanyena na drishta puram/ Na vedayagjnyaadhyayanairna daanaih na cha kriyaabhirna tapobhirugraih, evam rupassyakya aham nriloke drashtum tvadanyena kurupraveera/ Maa te vyathaa maa cha vimoodha bhaavo drishtvaa rupam ghorameedrigmamedam, vyapetabheeh preeta maanaah punastvam tadeva me rupamidham prapashya/ Sanjayauvaacha/ Ityarjunam Vaasudevastathoktvaa svakam rupam darshayaamaasa bhuyah, aashvaasayaamaasa cha bheetamenam bhutvaa punassoumyavapurmahaatmaa/ Arjunauvaacha: Drishtedam maanusham rupam tava soumyam Janaardana! Idaaneemasmi samvrittah sachetaah prkritam gatah/ Bhagavanuvaacha: Naaham Vedairna tapasaa na daanena na chejyayaa, shakya evam vidho drashtum drishtavaanapi maam yathaa/ Bhaktyaa tvan anyayaa shakya ahamevam vidhorjunaa, jnaatum drashtum cha tatvena praveshtumcha parantapa/Matkarmakrunparamo bhaktassanga varjitah, nirvairassarva bhuteshu yassamaameti Pandava/

After Bhagavan's 'Vishva Swarupa Sandarshana' or the withdrawal of His Mammoth Universal Form, Arjuna witnesses Krishna's abnormal form of seriousness as though under a spell, he states that Lord

Krishna's 'Vishva Swarupa' of His massive form's 'damshttra' [or a gigantic and huge form's elephant tusk / or a serpent's fang] is felt to be fiercely sucking in the heads and bodies of Kauravas headed by Duryodhana as well as their glorious supporters such as Bheeshma-Drona- Karna and countless other enemies. All of such opponents were getting grinded under the fierce teeth of the giant form! Like all the river flows tend to turn into the oceans, all such famed opponents of Kaurava army as glittering bodies get sucked into the 'damshttra' of the Vishva Swarupa. Like the Patangas or flying insects gain great speed but on entering the Pandava Sena strike into the enormity of the mouth of Vishva Swarupa. Maha Vishnu! With your huge face it appears that your gigantic lips are devouring the dead bodies of the opponents as these are being wiped with the bad taste. Bhagavan! I am now in a state of stupor or of unconsciousness and do kindly describe to me as to who precisely are you! Bhagavan replied: 'I am 'Kaalaswarupa' the 'karta-dharta- and bharta' the creator, sustainer and the demolisher too. But right now, my task is to participate in a battle and destroy as many warriors especially who have taken to 'adharma' as possible. Therefore Savyasaachi! Arise! Reap glory! Destroy the opponents and rejoice the fruits of victory. You are only an excuse for the Great Battle, and I am the Destiny of the Future and of Victory! I am the Karta of this drama and you are but a tool to kill Bheeshma, Drona, Karna, Jayaprada and all the rest of the opponents. Take straightaway to the battle without hesitations and excuses; the victory is assuredly yours!' Then Sanjaya reported to the blind King that on hearing the exhortation of the Virat Swarupa of Shri Krishna, Arjuna mechanically stood up with raised hands in greeting posture while shivering with fright and muttered to Krishna that the celestial Beings were in endless joys and the evil forces were in dismay and quandry in the Universe, even as Siddha- Rishi Ganas were prostrating with veneration to Him. Arjuna reiterates: Mahatma! You indeed are far superior to 'Jagad drahta' Brahma and little wonder that you are the indestructible Prakriti is yourself too. You are the Vayu Deva, Yama, Agni, Varuna, Chandra, Prajapati, Brahma and my repeated greetings and sincere prostrations thousand folds from my front-back- and all the sides as you are omni present in all directions! I have been merely considering you Krishna! as an intimate friend and close relative addressing you endearingly with affection and intimacy. It might have so happened innumerable times that I have treated you lightly, casually and even disrespectfully especially while dining together, playfully often and even scoldingly even! My sincere and soulful apologies for all my shameful derelictions of misbehaviour and ridiculing disdains! Jagadprabhu! You are the 'Antaratma' of 'sthaavara jangamaas' as the Father and Mother, Guru and Everything 'par excellence'. I beseech you as the father to a son, as an intimate friend to another truthful follower to ignore my misplaced indiscretions. Deva Deva! Jagadaadhaara! I am thrilled with ecstasy and electrifying excitement but may I beseech you to return to me as your erstwhile form of fun and frolic with your characteristic yet mischievous and playful smile! Then Bhagavan Shri Krishna replies to Arjuna's desperation: Partha! Since you happen to be unfailing and devoted most beloved of my bhaktas, I have obliged you with my Vishva Swarupa Sandarshana which is outstanding, radiant most, endless, timeless and never visualised in the remote past. Kuru shreshtha! In this entire humanity, none ever was able to vision this excepting to you but not even to the high ranking vedavettas, yajna-yaaga-kratu kartas, daana-dharmaadi satkarmaacharis, unimaginably practising tapasvis and so on among the humanity, let alone the Celestial Beings of Tri Lokas. Do not get afraid of my Vishva Swarupa with awe and desperation. Now, here is my normal self as a co-human! You may thus look at me with no fear at all. Then Sanjaya reports to the King that Lord Krishna assumes his normal form and seeks to lighten Arjuna's extremely agitated fright physically and psychologically as before. Then Krishna declares to the Universe through Arjuna: *Matkarmakrunparamo bhaktassanga varjitah, nirvairassarva bhuteshu yassamaameti Pandava/* Whosoever would defeat the urges of materialism, pursue 'dharma karmaacharana' with

relentless devotion to me without resentment on co humans and Beings do richly deserve me ‘ indeed that is the essence of karma- jnaana-bhakti for Me the Almighty!

ADHYAYA TWELVE : BHAKTI YOGA

Stanzas 1-20: Arjunavuvaacha : *Evam satata yuktaa ye bhaktaasvaam paryupaasate, yechaapyaksharam avyaktam tessaam ke yoga uttamaah/ Bhagavanuvaacha: Mayyaaveshya mano ye maam nitya yuktaamaa mataah/ Ye tyaksharamanirdeshyam avyaktam paryupaasate, sarvatragamacchayantam cha kuutastham achalam dhruvam/ Sanniyamyendriyagraamam sarvatra sama buddhayah, te praapnuvanti maameva sarva bhutahiterataah/ Kleshodhikatarasteshaam avyakaasaktachetasaam, avyaktaa hi gatirduhkham dehavadbhiraavaapyate/ Ye tu sarvaani maya sanyasyamatparaah, ananyenaiva yogena maam dhyayanta upaasate/ Tessaamaham samuddhataa mrityu samsaara saagaraat, bhavaamina chitaatpaartha! mayyya- veshita chetasaam/ Mayyeva mana adhatsva mayi buddhim niveshaya, nivasishyasi mayyeva ata urthvm na samshayah/ Atha chittam samaadhaatum na shaknoshi mayi sthiram, abhyaasa yogena tato maamicchhaaptum Dhananjaya/ Abyaasepya samardhosi makkarma parayo bhava, madarthapi karmaani kurvan siddhimavaapyasi/ Athaitadaya shaktosi kartum madyogamaashritah, sarvakarma phala tyaagam tatah kuru yataatmavaan/ Shreyo hi jnaanamabhyaasaat jnaanaadhyaanam vishishyate, dhyanaatkama phalatyaagah tyaagaacchhantiranantaram/ Aveshtaa sarva bhutaanaam maitrah karuna evacha, nirmamo nirahankaarah sama duhkha sukha kshamee/ Santushtassantatah yogee yataatmaa dridha nishchayah, mayyapita mano buddhih yo madbhaktassame priyah/ Yasmaannodwijate loka lkaannodvijate cha yah, harshaamarsha bhayodvegaih mukto yassachame priyah/ Anapekshas suchitir - dakshah udaaseeno gatavyathah, sarvaarambha parityaagee yo madbhaktassame priyah/ Yona na hrishyati na dveshti na shochati nakaakshati, shubhaashubha parityaagee bhakti maanyaassa me priyah/ Namasshatro cha mitrecha tathaa maanaavamaanayoh, sheetoshna sukha dukkheshu namassanga vivarjitah/ Yetu dharmyamritamidam ythoktam paryupaasate, shraaddhaadhaanaa matparamaah bhaktaastiteeva me priyaah/* Further to the statement of Bhagavan that relentless devotion to Him with no partiality to co Beings and cling to the path of karma- jnaana-bhakti yoga, Arjuna requests Krishna to define and detail such true yoga jnaanis. Krishma relplies that who so ever with total surrender to him with ‘trikarananashuddhi’ by way manasaa-vaachaa-karmanaa or of purity of thoughts- expressions - actions and deeds is desccribed as His yogeshwara and bhaktaagresara. In other words, a ‘saadhaka’ with perfection of limb-and mind regulation with self awakenness and treatment of equality of a relative or of an animal evolving ‘atma buddhi’ or of selflessness is fully qualified for the quest of Me the Paramatma the eternal, unrealisable, ever present, ever vibrant, yet stable. Mortals are not easily capable of practising ‘nirgunopaasana’ or of the total selflessness owing to the pulls and pressures of human mind and their peculiar derivatives and reflexes. That is why a human being needs to entrust and dedicate to me alone the pluses and minuses of one’s own actions in totality by way of expectations of the positivity and of negativity. Hence the Gita’s Sankha Yoga’s exhortation is recalled again: *Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma phala heturbhuuh maa te sangostvakarmani/* You have the liberty only to perform the duties as prescribed and have no control over the fruits of the works and hence do not neglect the responsibilities since the fruits shall be reaped as per the Nature’s Laws in pursuance of ‘Krishna nirnaya’! *Ye tu sarvaani maya sanyasyamatparaah, ananyenaiva yogena maam dhyayanta upaasate/ Tessaamaham samuddhataa mrityu samsaara saagaraat, bhavaamina chitaatpaartha! mayyya- veshita chetasaam/* The person who dedicates the totality of the positivity or negativity of one’s deeds be

surrendered to Me and with pointed ‘dhyana’ to me with no distortions at all and I assure most positive responses from me at once as they should be eventually relieved of these shackles of life of such outstanding devotees. Therefore, Arjuna! keep your mind strongly to me and anchor all your thoughts firmly and then you will live along with me for ever. Dhananjaya! to steady your mind into me, sadhana or persistent practice is the most essential key factor. ‘Dhyanaabhyasa’ or the practice of deep meditation with me as the singular target added to the kind of deeds that I am pleased with ought to lead to fulfillment. Purity of thought-practice of duties as expected of oneself and unwavering introspective fixation on me shall reach you to me. This indeed is the essence of yoga sadhana. Karma phala tyaga or the expectation of the fruits of deeds of virtue and the eventual subjective pleasure of fame from the society are the firm step forward to my accomplishment. *Shreyo hi jnaanamabhyasaat jnaana dhyanam vishishyate, dhyanaatkama phalatyagah tyagaacchhantiranantaram/* ‘Sadhana’ with purity of thought follows Jnaana or Awareness of Truthful Krishna Consciousness as backed up by ‘karma phala tyaga’ or the negation of the fruits of performing dutifulness. This Bhakti Yoga Nishtha is replete with the negation of ‘dvesha bhaava’ which leads to the positiveness of ‘sahridayata-nirahankaarata- mano nigrhata-atma tripti- and finally ‘bhakti’ ie. virtue of heart- ego of oneself- strength of heart- self contentment and unswerving devotion. It is such a truthful Bhakta that Lord Krishna is deeply fond of. The person who could subdue the ‘arishad vargaas’ of desire- anger- narrow mindedness- passion- arrogance-and jealousy, who is brave to face difficult situations, and is equanimous to failures and successes and their consequent sorrows and joys is dear to me. Again I am fond of the person who is of balanced outlook, clean of body and mind, able to fight the external and internal enemies and merely duty bound regardless of consequences and immune from defeats and successes! Namasshatro cha mitrecha tathaa maanaavamaanayoh, sheetoshna sukha dukkheshu namassanga vivarjitah/ My true bhakta is to be such as neutral to friends and foes, victories and crushing trounces, extremities of cold and heat, accusations and praises, ever equanimous, always contented, observing silence and a true ‘sthitaprajna’ with steady mentality! My truthful devotees have total conviction and surrender for me with faith and dedication!

ADHYAAYA THIRTEEN: KSHETRA KSHETRAGJNA VIBHAAGA YOGA:

Stanzas 1-19: Arjunauvaacha: *Prakritim Purusham chaiva Kshetram Kshetragjnamevacha, yetatveditum icchhaami jnaanam jneyam cha Keshava/ Bhagavanuvaacha:* *Idam shareeram Kounteya! Kshetrami - tyabhidheeyate, etadyo vetti tam praahuh Kshetragjna iti tadvidah/ Kshetramchaapi maam viddhi sarvakshetreshu Bharata, Kshetrakshetragjnayor jnaanam matam mama/ Tad kshetram yaccha yaadrukcha yadvikaari yatascha yat, sa chyo yatprabhaavascha tatsamaasena me shrunu/ Rishibhir bahudhaa geetam cchandobhirvividhah prithak, Brahma sutrapadaishiva hetumadbhirvinishchitaih/ Maha bhutanyahamkaaro buddhiravyaktamevacha, indriyaani dashaikamcha panchachendriya gocharaah/ Ikcchhaa dvesha sukham dukham sanghaataschetanaa dhritih, etat kshetram sanaaseva savikaaramudaahritam/ Amaanitvamadam bhitvam ahimsaa kshaantiraarjavam, aacharyopaasanam shoucham sthiryamaatma vinigraha/ Indriyaartheshu vairaagyam anahankaara evacha, janma mrityujaraa vyaadhi dukha doshaanudarshanam/ Asaktiranabhishvangah putra daara grihaadishu, nityam cha sama chittaatvam ishtaanishtapavartishu/ Mayichaananyayogena bhaktiravyabhicharinee, vivikta desha sevitvam aratirjanasamsadi/ Ahyaatmajnaana nityatvam tatvajnaanaartha darshanam, etad jnaanamiti proktam agjnaanam yadatonyathaa/ Jneyam yattatpravakshyaami yad jnaana amritam - ashnute, anaadimatparam bahma nasattannaasaduchyate/ Sarvatah paanipadam tat sarvatokshi shiromukham, sarvatasshrutimalloke sarvamaapritya tishthati/ Sarvendriya gunaabhaasam sarvendriya*

vivarjitam, asaktam sarvabhricchiva nirgunam guna bhoktracha/ Bahirantascha bhutaanaam acharam charamevacha, suukshmataatthad avigjneyam duurastham chaantike cha tat/ Avibhaktam cha bhuteshu vibhaktamiva cha sthitam, bhutabhtratuha tad jneyam grasishnu prabavishnucha/ Jyotishaamapi tajjotih tamasah paramucchyate, jnaana jneyam jnaana gamyam hridi sarvasya vishthitam/ Iti Kshetram tathaa jnaanam jneyam choktam samaasatah, madbhakta yetad vigjnaaya madbhaavaayopapadyate/ Arjuna seeks a clarification from Keshava about Prakriti and Purusha and Kshetra and Kshetragjna besides what should be known and revealed as much as possible.. Then Bhagavan Shri Krishna replies that this ephemeral body of human and other beings is called the Kshetra the 'krishi pradhana' field like that of an agricultural land or the 'Karma Bhumi' with the expectation of the Supreme for the outcome! Arjuna! be this realised that I am the 'Kshetrajna' or the owner of the Kshetra. I shall now briefly indicate to you that what all this kshetra about, its origin, features, its whims and fancies, and the supremacy of the Kshetragjna! This awareness has been talked about, interpreted, and even proved by age old Maharshis and their niceties and nuances had been expressed by Upanishads and Brahma Sutras. [The term 'Upanishad' is literally stated as follows: 'Upa' stands Nearness to Totality- 'Ni' for knowledge- 'Shad' means the Provider. These are a component of Vedas; in Vedas, 'Karma Kaanda' or Acts of Sacrifice and of Rituals are detailed in 'Brahmanas', 'Upaasana Kaanda' or the Methodology of Meditation are described in 'Aranyakas, and 'Jnaana Kaanda' delineates in Upanishads. Thus these are all the integral parts of Vedas. Upanishads are titled as 'Vedaanta' since they constitute the terminal part of Vedas. Knowledge of the Oriental Hindu Philosophy, Principles of Dharma, Cultural Traditions are rooted to Upanishads. Of the Evolution of the Triology, Upanishads occupy the prime position, while 'Bhagavad Gita' and 'Brahma Sutras' came to light subsequently. Upanishads are 'Shravanaatmakaas' or sonorous to hear, while 'Gita' is stated as 'nididhyaasa-aatmaka' or based on cogitation and Brahma Sutraas are mentally absorptive and hence the 'moksha vidya' or the Unique Process of Learning and Study of Hindu Philosophy of Human Salvation!] Indeed Mula Prakriti is unknown and the concepts of 'Ahankara' - Pancha Bhutas and their characteristics like sound from the sky, earth for fertility, heat from agni, life from air, and water from Varuna Deva; further the Five Elements are the sing boards of Panchendriyas, likes and dislikes, pleasures and sorrows, and above all the 'chetanatva' or the self consciousness. And the sum totality of these features is denoted as 'Kshetra' in essence. Total negation of evilful egotism or self centeredness, showing off, control of emotions, guru seva, external and internal cleanliness, straight-forwardness, detachment, power of concentration, preferene of lonliness are the characterstics of Jnaana, tatva jnaana, or atma jnaana. Then Lord Krishna further guides Arjuna about the 'jneya' and its 'amritatva' or what is to be 'Known' and its 'Permanance'. That kind of 'Apara Brahma' is beyond what is existing nor there beyond but is truly Unknown; since after all the concepts of what exists and what does not or the truth and the untruth are really beyond. All the same, this Parabrahma is not only Timeless but could see-hear-feel with eyes, hands, faces, ears and countless heads. Strangely enough that Paramatma could sense the effects of the Panchandriyas even without Trigunas rooted to Prakriti. This statement is contadictory mutually as this delineation is of 'vyaktaavyakta' nature or of the Known yet the Unknown. This therefore is Vyaktaavyakta Varnana of Nirguna Niraakaara Tatva yet fully equipped with the innate impulses of Prakriti related business. This is within and without the Beings, the ever active and vibrant Self yet immobile but of speedy rapidity of movement here-there-everywhere, and yet again of atomic and indescribably sky beyond stature with neither beginning nor end. This 'Jneya' or the readily cognizable entity is subject to creation- preservation and destruction. Thus the brightness and darkness of bhoutika- adhyaatmika or existence and there after are the qualities the Kshetragjna-Jnaana-Jneya are detailed to enable you Arjuna to reach my situation!

Stanzas 20-35: *Prakritim Purusham chaiva viddhyanaadee ubhaavapi, vikaaraamscha gunaaamschaiva viddhi prakrit sambhavaan/ Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa - naam bhokritve heturuchyate/ Purushah Prakritisthohi bhunkte prakritijaangunaan, kaaranam guna*

samgosya sadasadyoni janmasu/ Upadrashtaanumantaacha bhartaa bhoktaa Maheshwarah, Parama - atmeti chaapyukto dehesmin Purushah parah/ Ya evam vetti Purusham Prakritim cha gunassaha, sarvathaa vartamaanopi na sa bhuyobhijaayate/ Dhyavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/ Anyetvevamajaanantah shrutvaanebhya upaasate, chepi chaatitaramtyeva mrityum shrupiparaayanah/ Yaavatsanjaayate kinchit satvam sthaavara jangamam, kshetra kshetrajna samyogaat tadviddhi Bharatarshabha! Samam sarveshu bhuteshu tishthantam Parameshvaram, vinashyantavinashyantam yah pashyati na pashyati/ Samam pashyanhi sarvatra samavasthitameeshvaram, na hinastyaatmaatmaanam tato yaati paraam gatim/ Prakrityaiva cha karmaani kriyaamaanaani sarvashah, yah pashyati tathaatmaanam akartaaram na pashyati/ Yathaa bhutaprithag - bhaavam ekastamanupashyati, tata evacha vistaaram Brahma sam vadyate tadaa/ Anaaditvaan nirgunat - vaat Paramatmaayamavyahah, shareerasthopi Kounteya na karoti na lipyate/ Yathaa sarvagatam soukshmyaat aakaasham nopalipyate, sarvatraavashaasthito dehe tathaatmaa nopalipyate/ Yathaa prakaashayatyekah kritsnyam lokamimam Ravih,kshetram kshetree tathaa kritsnyam prakaashayati Bhaarata/ Kshetra kshetrajnyayorevam antaram jnaana chakshushaa, bhuta prakriti moksham cha ye viduryaanti te param/ One is ever aware of the concepts of Prakriti and Purusha or the Nature and a Being and the aberrations of the Tri Gunas of Rajasika-Satvika and Tamasika traits ; there is no water-tight segregation possible in their cases as the illustration is of a lamp, the wick, and the oil and of the flame together providing the light of Life which synthesise the Gunas. Now in the Brahmanda or the Egg of the Universe , the interaction of Prakriti and Purusha is also the age-old realism. Kaarya kaarana kartutve hetuh Prikritiruchyate, Purushassukha duhkhaa -naam bhokritve heturuchyate/ The cause and effect of this interaction leads Prakriti to the generation of the Trigunas. The Purusha and Prakriti together with the Trigunas continue the process of creation and into this body generated by Pancha Bhutas and Panchen - drias enters the Kshetrajna the Self in the form of consciousness. The Panchendriyas or the body adjuncts like five horses are attached to the charioteer called Mind to ensure that the vicious horses tend to carry away with wrong deeds. The Kshetrajna the Master of the Chariot is but a mute spectator while the charioteer with the bridle and the quality of the horses is the body leader. The Kshetrajna is the 'Bharta' or He who is the 'Land Lord' renting the abode to the Human or any other Being in Srishti. This body is subject to vacating the premises and rents out another and yet other bodies again and again till such time that he finally owns the ownership of the original owner the Paramatma! This original ownership is almost impossible and the renter keeps on reentering after retirement till re-entry. Only that person could be the owner as the Purusha the person concerned either as a He or She abandons the Prakriti Gunas or the Natural Instincts. Dhyavenaatmani pashyanti kechidaatmaanam aatmanaa, anye saankhyena yogena karma yogenachaapare/ Some of the 'Sadhakas' seek Paramatma with pure heartedness by 'Dhyana' the constant practice of heartfelt meditation alone by bhakti; some take to the Yoga way and yet others by 'nishkaama karma' or selfless dutifulness. Thus Jnaana-Bhakti-Karma paths all could reach the mountain top of Realisation of the Self. Yer others by mere 'shravana and bodhana' or by intent capacity of learning from Scriptures and their hearing and practice as per directives too could cross over the complicated 'samsaara'! Bharata shreshtha! In this creation of the Universe comprising 'stharara jangamas' of moving and immobiles are complete with the union of Prakriti Purusha or the Kshetra and Kshetrajna. The ever vibrant Antaratma the Kshetrajna is stated to visualize the Beings with total impartiality and it is that kind of 'samyak drishti' or the vision and feel of equality is the fundamental requisite of Atma Jnaana or the Vision of Truth and any negation or departure of this concept tantamounts to Atma Hatya or Suicide. The total impact of the changes of one's nature is surely due to the mind as directed by jnaana-karmendriyas and blocking the view of my Atma swarupa and only that person who could see through the block could

vision my Atma swarupa! All the activities done by the human are performed by that very human and this is the ‘agjnaana drishti’ but the need for the control of the body and mind is the ‘vigjnaana drishti’. It is only when one realises that all the Beings in the srishti possess the same ‘antaratma’ common to one and all and gradually inculcates that bodily awareness then that true objectivity then the state of ‘vigjnaana’ arrives that very state of mental frame is the firm step ahead to the Atma jnaana. Kounteya! That Paramatma is bereft of the beginning and end. He is above the Trigunas and as such has no relevance of a body and its aberrations. Bodies come and go interminably but the Atma is constant before the body arrives and departs. Neither the karma kartutva or the duty to perform nor ‘karma phala maalinya’ or the account of pluses and minuses. Just as the sky above is detached from the accounts of ‘karma’ of Individual Beings, the Antaratma too remains totally neutral. Arjuna! on the analogy of Surya providing radiance to one and all in the Tri Lokas, the Antaratma too enlightens the Individual but for the black clouds spoil the vision by the black clouds. Just as there are no Suryas of varieties providing illumination, there are no varieties of ‘antaratma’ too. It is with closed eyes that disable to light to view due to darkness and contrarily the opened eyes have a remarkable contrariness. That indeed the sum and substance of Kshetra - Krishi by the Beings as are born-dead-reborn mills repeated ly- and of Kshetragjna the mirror image of Paramatma.

[Following are relevant excerpts from Essence of Ashtadasha Upanishads published by the website of kamakoti. org/ books:

Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as ‘Samjnaanam’ or the emotive sentience being the state of consciousness, ‘vigjnaanam’ or worldly awareness or knowledge, ‘pragjnaanam’ or instant mental responsiveness, ‘medha’ or brain power and retention capacity, ‘drishti’ or discernment and perception through senses, ‘mathih’ or capacity to think pros and cons, ‘manisha’ or mastertminded skill of planning, ‘juutih’ or capacity of forbearance, smriti or memory power, ‘sankalpa’ or ability to initiate and decide, ‘kratuh’ or tenacity and dedication, ‘asuh’ or calculated sustenance, ‘kaamah’ or craving obsession all ending up in ‘Vashah’ or forceful possession; all these are rolled into one word viz. **Conscience** or the super imposition of the totality of senses viz. speech, vision, touch, taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality! The Self and Supreme are mutual reflections; that identity of the two entities is despite the contexts of awaken and dream stages and the mortal’s life in the final stage be described as a caterpillar which once reaches the edge of a grass but would seek to hold another grass piece for support and jump over! The causative fullness and derivative causation or the Cause and Effect Analysis thus states: *OM/ Purnamadah Purnamidam Purna at purnamudachyate, Purnasya Purnamaadaaya Purnamev a-avashishyate/* Para Brahma is full and total; so is this Antaratma or the Individual Self Consciousness if full and total too. From ‘Karyatmaka Purnatwa’ or this causative fullness is manifested into the fullness of ‘Karanaatmaka Purnatwa’ or the derivative fullness. In other words, the Individual Self shrouded by the screen of Ignorance or Unawareness due all over its bodily form and sensual form, gets identified and unified to Fullness. In other words, from infinite cause the infinite effect is evidenced or from Infinite Universe, Infinite Brahman is evidenced or *Asatomaasadgamaya* or From Non-Reality to Reality or From Darkness to Luminosity! Futher, Damayita-Daana-Daya or Control-Charity-Compassion are three seeds of virtue. Since Prajapati’s heart qualifies the Beings likewise, he provides Jnaana or Knowledge to them and the resultant Sat-Yat or the Murtha or Gross and Amurta or Subtle Rupas of Brahman ie. the gross form by

way of Pancha Bhutatmika Jagat leading to Arishad vargas and their remedies of 'Saadhana' and 'Satkarma'! Indeed Brahman manifests as Water-Sun-and Bhur-Bhuva-Swah while Mind of an Individual is the key indicator of the Truth and Untruth or Reality and Falsity. The aspects of Brahman are in varied forms such as: Vidyut Brahman or Lightnings, Vaak Brahman or Speech signifying Veda and Scriptures, Vaishvaanara or Agni, Vaayu Brahman and so on. Now human beings are thus motivated to realise Him by austerities, detachment, Gayatri worship, meditation to Praana the Universal Energy by Ukta Gita, intense meditation to Surya, Agni, Vayu and so on as these all are the ramifications of the Unknown. The travel pattern of a Good Soul after death as per 'karma phala' enter the smoke zone of ether and travel to Pitru-Chandraadi Lokas and after enjoying the company of Devas and after stipulated time return back to earth through ether/ rain as destined as a plant, insect, bird, animal or a human again. There is a succinct and subtle message of Atma Jnaana about the True identity of the Individual Self and the Supreme Soul. This Universe in totality is Brahman from whom it is born, exists and dissolves; hence one ought to meditate with tranquility and with sincerity; as he exists with conviction and faith, so does he depart; indeed he or she shapes one's own destiny for sure! The Self comprises of mind, the vital force of the body and inner consciousness; his soul is like the Space; he is essentially of good nature, good intentions, good actions and without complaints and craving. The Self within the lotus of my heart is smaller than paddy, barley grain, mustard seed and so on but is indeed greater than earth, space, heaven and the totality of the Universe! This Self of mine as present in my heart is what all that is performed by way of actions, what all is desired, of excellent tastes-smells-speaks, etc with no margins of non-fulfillment! Such is the status of Brahman; on departure of the mortal world, this Self of mine would leave the perishable body and be identified with Brahman. He who has this unshaken faith shall truly attain that status.

Hence finally is the Truth: TAT TWAM ASI! Like bees collect honey from flowers, Truth or that Antaratma of all the Beings is similar too. Rivers flow in the same direction and so do various Beings remain as the same species as they are born, yet the common thread of Antaratma is retained always. The illustration of a live banyan tree since got dried up is dead but the Eternal Soul moves on further. Tiny and wasteful seed of a massive banyan tree is realisable only by the mind and faith as that explains its subtle essence of the Self in which indeed is the truth! More explicitly explained is the salt dissolved in water which is the Supreme Self as AHAM BRAHMA ASMI! That is the Subtle Essence of regaining the Self; indeed That is That! A dying person loses speech, mind, energy and body warmth ready for merger into the Subtle Essence. In the mortal world, justice is delayed but never denied; retribution and recompense are real and definite; indeed THOU ART THAT! THAT IS THE TRUTH AND THE SELF! To realise Brahman one might underline the Power of Speech and Mental Calibre, Strong Sankalpa, Sturdy Self and Will Power, Application of Mind, Vijaana / Knowledge, Physical Strength arising from Anna / Ideal Food, Water, Heat Energy, Mental Power to see, hear, and think, Hope, Trust and Firm Conviction, and above all Praana, Nishtha / Commitment, Karyacharana / Involved Activity and Service towards Fulfillment. Brahman who is incomprehensible is indeed the Individual Self within one Self itself! Detachment and Deliberation are the rudiments of Reliasing the Supreme. Righteous action irrespective of fruits begets further longevity to keep pursuing the path of enlightenment; Involvement of evil actions caused by panchendriyas like vision, hearing, touch, breathing, generation accentuated by mind blinds the Essential Truth and the pace of recovery would be too slow even nil; Unity of Self and the Supreme is evident and harnessing body parts and senses is of paramountcy to reiterate that essential Truth; both the Inner Self and the Supreme are stable yet on the move, nearby yet distantly unrealised, right within but without calling for intense introspection; the Self has no hatred for others since the

action-reaction syndrome does not affect it in the least and those Yogis when realise this Reality wonder where there is hatred and what is the love; As there is 'tadaadmya' or absolute Identity, the Self and Supreme ought to be the same, irrespective of the play of senses and thoughts that the body carries; the Supreme is all pervading, unborn, bodyless yet allots clear instructions to follow by all entities; Pursuit of the path of Vidya and Avidya ie Knowledge against blind Ignorance needs to be distinguished since the latter enter the portals like rites, rituals and Sacrifices or get stuck to karma kaanda alone but Vidya is the higher plane of Learning ; Fruits of Vidya on the ascent path by wisdom, meditation and Karma or Work defined and duly blended; Knowledge and Ignorance both cross life and death but the former gets bliss while the latter gives rebirth; Prakriti or Maya and Purusha are manifest/ unmanifest but what is really worthy of worship be distinguished clearly; maya creates, preserves, destroys and recreates but the Driving Force is the Supreme; worship to Maya and Hiranyagarbha differs -one by 'Karma' another by 'dharmaacharana' and detachment; Truth and Immortality are concealed under the thick blanket of ignorance, may Surya open the Solar Orbit and let the golden vessel unveil Brahman or in other words worship to Solar Orbit reveals a golden disc and a Face within as Brahman ; solar Orbit discloses the Truth that Brahman is Surya Himself as it represents vision, the signs of death as also Bhur-Bhuvah-Swaha; Eternal Truth as divulged by worshipers is the Golden Disc or the Solar Orb and that the Supreme is Vayu the Vital Force; Vidya or Avidya, Deed or Misdeed, but the Ultimate Reality is Death and Agni. Thus Karmacharana be utilised to conquer 'mrityu' and utilise atma jnaana to accomplish amritatva. 'Manas' or Mind is remote controlled by Almighty indeed. How does one realises this Almighty.

The Teachings are invariably directed to two paths viz. Paraa Vidya and Aparaa Vidya. The former Knowledge is intended to achieve 'Sadyo Mukti' or of short term Liberation and Aparaa Vidya aims at superior learning to accomplish 'Krama Mukti'. The ParaaVidya seeks to overcome desires by way of Mind from the pulls and pressures of material desires by way of Abstinences, Sacrifices, Charities and such other acts of 'Karma Kanda' or 'Karma Yoga', while 'Aparaa Vidya' necessarily involves elevated levels of ' Atma Samskara' or of purification of mind and thought and focus on Inner Consciousness by way of demolishing the thick walls of Ignorance by way of 'Samyak Drishti' or Inward Vision as reflected in, and unification of the Self with the Supreme leading up the ladder of 'Krama Mukti'. Paraa Vidya is essentially highlights Sacrifices, Rites, and Meditations controlled by Manas and Praana or the Mind and Vital Energy as further controlling actions and their far reaching effects. It is stated that there are three Lokas attainable viz. the Manushya-Pitru- and of Devas. The world of Humans is attained through sons alone, that of Pitru Devas by way of Sacrifices and Deeds of Virtue, and of the Worlds of Devas by higher learning. While the Individual Self is unaffected by the deeds of virtue or vice, Brahmans seek to upgrade themselves by study of Vedas, yagjnas,daanaas, sacrifices, penances, fastings, etc. Karma kaanda attains offspring, wealth, fulfillment of material ends, and finally turns persons as ascetics and terminates their lives; yet the Self is unattached and whatever the body and mind does has no bearing on the Karma Phala. Thus the return of the Self be it from Swarga or Pitru Loka, after rebirth occurs even after the exhaustion of temporary Liberation. But why not seek indeed the Aparaa Vidya or Superior Learning to earn 'krama mukti' and secure 'Tadaatmya' or Unification of Jeevatma and Paramatma by way of Self-Realisation!

Kena Upanishad opens with the interrogation as to who indeed is the driving force of one's life and the reply is that one's mind is the cause supported by Praana the Vital Force but its Remote and Real Instructor is one's own Conscience. The infrastructural set up of the Mind comprises the 'Panchendriyas' or functionaries of the body and these five are divided into five each of jaanendriyas or

sensory organs and a set of Karmendrias or body parts enabling the execution of the acts as speech, vision, hearing, touching, and generation all as directed by mind and remote controlled by the Conscience of Self. But indeed the Cause and Effect pattern of the Conscience causing the Praana and mind further effecting the body organs and senses is irrelevant for the simple reason of the Antaratma which is the Supreme Brahman would be far beyond comprehension of humans and Devas alike. Inner consciousness is neither of the faculty of 'Vaak' alone, nor of Manas, nor of Chakshu nor of Manas or all the faculties put together. As to whether anybody knows about Brahman the significance of speech; vision, Mind, and so on recalling the story of a blind man seeking to highlight one part of the body or another and deduce that an elephant was a head-its trunk-its tail-feet-etc. Indeed, one does not consider that he does not realise that he does not know either! It is known yet It is unknown! The Supreme is not an object even of extraordinary knowledge but of immense introspection and Self Realisation; it is neither perception nor comprehension but only intuition. Thus, to know one does not know but desires to know yet It remains unknown is all what all one knows! Once on realising the Supreme Truth, the Individual becomes aware that the Inner Consciousness or the Antaratma itself is within itself as the Paramatma. One wonders whether It is Maya ever preventing Jivas and Devas to discover the Truth.

Devi Durga the Mother of the Universe would certainly descend to Earth to curb extreme pressures of the evil influences; Devi Durga is represented by Her divine wisdom as the spring of Brahma Vidya an awareness of Brahman both from the Cosmic and Individual Levels: In the Individual context, the Teaching is: The Indwelling Self or the Antaratma is always embedded into and anchored on to mind and ; latter once sharpened even while encased in the physical frame, be buttressed with knowledge, faith., righteousness. As these are retained on the right side of the body, the truth on the left side and concentration of highest order in mind, Satya Brahman is then realised as the Truth! The phrase 'Satyameva' signifies the idioms 'Sat' or Tyat viz. Murtha-Gross and Amutra-subtle, the gross being Pancha bhutaatmika or of Five Elements as also Arishadvargaas of Kaama, Krodha, Moha, Mada, Matsaras; indeed 'Brahman' is Invincible, Birthless and All- Pervading. Concentration, faith, renouncement are the keys, while Vedas represent the limbs and Truthfulness!]

ADHYAAYA FOURTEEN: GUNATRAYA VIBHAAGA YOGA

Stanzas 1-27: Bhagavanuvaacha: Param bhuyah pravakshyaami jnaanaanaam jnaanamtamam, yad jnaatvaa Munayassarve paraam siddhimito gataah/Idam jnaanamupaasshritya mama saadharmyam aagataah, sargepinopajaayante pralaye na vyathanti cha/ Mamayonirmahad brahma tasmin garbham daddhaamyaham, sambhavat sarva bhutaanaam tato bhavati Bharata/ Sarva yonishu Kounteyah murthayassambhavavanti yaah, taasaam Brahma mahadyonih aham beejapradah Pitaa/ Sarvam rajastama iti gunaah Prakriti sambhavaah, nibadhnanti Maha Baaho dehe dehinamavyayam/ Tatra Satvam nirmalatvaat prakaashakamanaamayam, sukhasangena badhnaati jnaana sangjena chaanagha/ Rajo raagaatmakam viddhi trishnaasanga samudbhavam, tannibadhnati Kounteyah karma sangena dehinam/ Tamastvajnaanam viddhi mohanamsarvadehinaam, pramaalaadasya nidraabhih tanni badhnaati Bhaarata/Satvam sukhe sanjnyayati rajah karmani Bharata, jnaanamaavritya tu tamah pramaade sanjnyayatyuta/ Rajkastamaschaabhi buuya sattvam bhavati Bhaarata, rajassatvam tamaschiva tamassatvam rajastathaa/ Sarva dvareshu dehesmin prakaasha upajaayate, jnaanam yadaa tadaa vidyaat vivridhham satvamityuta/ Lobhah pravrittiraambhah karmanamashamah spruhaa, rajasyetaani jaayante nivriddhe Bharatarshabha/ Aprakaasho pravrittischa pramaado moha evacha, tamasyetaani jaayante vivridhhe Kurunandana/ Yadaa satve pravriddhetu pralayam yaati dehabhrit

*tadotamanidaam lokaan amalaan pratipadyate/ Rajasi pralayam gatvaa karma sangishu jaayate, tathaa praleenastamasi moodha yonishu jaayate/ Karmanassukritasyaahuh saatvikam nirmalam phalam, rajanastu phalam dukham agjnaanam tapasah phalam/ Satvaatsanjaayate jnaanam rajaso lobha eva cha, pramaadamohou tamaso bhavatojnaanamevacha/ Urthvam gacchhanti satvathaah madhye tishthanti raagasaah, jaghanya guna vrittisthaah adho gacchhanti taamasaah/ Naanyam gunebhyah artaaram yadaa drashtaanupashyati, gunebhyascha param vetti madbhaavam sodhigacchhati/ Gunaanetaan-ateetyaa treen dehee deha samudbhavaan, janma mrityu jaraa duhkhaih vimuktomritamashnute/ Arjunaavaacha: Kairlingaistreen ginaanetaan ateeto bhavati Prabho, kimaachaarah katham chaitaan treen gunaanativartate/ Shri Bhagavaanuvacha: Prakaasham cha pravrittimcha mohameva cha paandava, na dveshti sampravrittaani na nivrittaani kaanchati/Udaaseenavadaaseeno gunairyona vichaalyate, gunaavartanta ityeva yovatishtathi nenjate/ Samadhukhahsukhahsvasthah sama loshtaashma kaanchanah, tuly priyaapriyo dheerah tulya nindaatma samstutih/ Manaavamaanostulyah tulyo mitraari pakshayoh, sarvaarambha parityaagee gunaateetassa uchyaate/ Maamchyayovyabhichaarena bhakti yogena sevate,sa gunaassamamateetyaan Brahmabhuyaaya kalpate/ Brahmanohi pratishthaaham amritasyaavyayasya cha, shaashvatasya cha dharmasya sukhasyaikaantikasya cha/ Lord Krishna having explained in details about Prakriti- Kshetra- Krishi- Jeevatva- Mrityu- Punar janmas- and the Kshertragjna the Paramatma, now explains as to how and why the Jeevas tend to enslaven by themselves and how they could redeem themselves too from the cycle of births-deaths-rebirths. He further confirms as to how in the past, Maharshis could realize the status of Atma Jnaana and accomplish the Realisation of the Basic Truth of Blissfulness. Arjuna! It is the ‘Mahaat Tatva’ which was created by Me which in turn appeared as Prakriti Gunas; in the normal and original feature of the Prakriti of Soumya and Saatvika nature which too is stated as the the Avyakta ‘Pradhaana’ or Mahad Buddhi and . [Refer to the earlier Sankhya Yoga Chapter: Samkhya Theory commends Trigunas of Satvika-Rajasika and Tamasika nature of human tendencies and innate qualities: Satva guna is of goodness, kindness, and positiveness- Raajasika trait is of dynamism and even impulsive and proactive while tamasika trait is of ignorance, laziness, negative and pro destructive. Thus the Sankhya Jnaana is of typical human nature and a rather astonishingly complex mix of tendencies and traits! This Theory is of Self orientation and is of the questioning of the Unknown but of the derivative belief of one’s own celestial and purely subjective belief of Somethingness beyond comprehension!] Hence the interaction of Maya Shakti and Parameshvara: Prakriti is energy, activity, vibration and creative power. Parameshvara is stable, inactive, immobile and insensitive- yet the Supreme. Parameshvara is quiescent and motionless and Shakti that keeps everything pulsating, from planets and stars to the atom, and yet is inseparably united. Paramatma be called matter and Shakti energy. Not only they are united being basically the same as confirmed by atomic science according to which too matter becomes energy. The first vibration by which the Parabrahman becomes aware of Itself is caused by Shakti and thereafter it is vibration after vibration in ‘aarahana and avarohana’ manner being Praana the Life Energy! Kounteya! I am the seed as the father and the Mahat Tatva is the mother creating ‘ jagat santana’ stated as eighty four lakh species! *Satvam rajastama iti gunaah Prakriti sambhavaah, nibaddhanti Maha Baaho! Dehe dehinamavyayam/* Maha baahu Arjuna! Each and every Being of this huge scale Universal Creation, the Prakriti Gunas of Satva-Rajasika-Tamasika characteristics are bound to their bodies. Of these the Satva Guna is the cleanest, transparent, and blemishless. This Satva Guna tends to bind the body with ‘ jnaanaasaktata’ or of knowledge and wisdom. Kounteya! The Rajoguna is surfiety with desire and affection and binds the Beings with ‘karma pravritti’ or to perform deeds with a view to succeed achieve. Arjuna! be it realised that the Tamoguna is ‘Agjnaana swarupa’ of ignorance, laziness, absent mindedness, and total avoidance*

of activity and initiativeness. Arjuna!! Satva guna yields happiness and fulfillment, Rajo Guna is proactive to karmaacharana and tamoguna would result in failures mentally and physically. As the Satva Guna outweighs in the balance, the measure of rajo guna reduces and as Rajo guna is stronger Satva-Tamogunas are in lesser measures. It could be easily guessed that jaana and its brightness shines then each of the 'dwaaraas' or gates of the body tend to emit radiance of the satva guna. Partha! the excessive flow of rajoguna then the arishadvargas of avarice, excessive desire, anger etc. become obvious in the deeds of the concerned human and other beings as they would be restless, dissatisfied, and yearning for some happy desires unfulfilled. Arjuna! Predominance of Tamoguna results in lack of initiative, lethargy, absentmindedness, the consequent irritation and further lapses. Once death takes place to bhakti - jnaana saadhakas invariably Satva Guna is stated as preponderant and the departed Soul is destined to Punya Lokas by Deva Yaana or the celestial path. As the death takes place when rajo guna dominates then the rebirth is stated to occur as human beings desirous of 'karmaacharana' of either dharma or adharma or its mix. The resultant fruit of Punya karma is stated as of nirmala saatvika or blemishless satva guna while of rajo guna's weightage yields sorrowful karma phala but tamasika nature is bound to 'agjnaana' or ignorance, lack of initiative and earnestness. *Satvaat sanjaayate jnaanam rajaso libha evacha, pramaada mohao tamaso bhavato agjnaanameva cha/* Satva guna leads to Jnaana, Rajo guna the shortsighted selfishness and Tamo guna yields ignorance and laziness. Basically 'Satva guna pradhaanis' secure higher lokas, Rajasikas retain Bhuloka and tamasikas to 'Atha lokas'. *Naanyam gunebhyah kartaaram yadaa drashtaanupashyati, gunebhyascha varam vetthi madbhaavam sodhigacchati/* Arjuna! 'Drashta' or an introspective human being of a high order would and should perform his prescribed duties as expected of him or hers and then without the least intervention of the Trigunas seek to uplift faith in Me is bound to be blessed with 'Mad Bhaava' or Lord Krishna's own psyche or consciousness! Then that person could rightfully claim 'tadaatmya' or unification with Paramatma which what Krishna is! In other words, once a human transgresses the natural instincts of Tri Gunas the he attains liberation from the 'Samsara' of the syndrome of birth-death-rebirth and secures the Eternal Bliss. Arjuna then seeks explanation from Shri Krishna: What indeed are the characteristics of a person of such blessings and how to cross over the 'triguna mukti' as the stepping up further. Bhagavan Krishna replies: Arjuna! I have already explained the Satva guna prakaasa-Rajoguna manopravritti, and tamoguna moha or of the respective resplendence-karma orientation-and passion. Now, total transgression of these Tri gunas by way of neutrality-detachment- and objectivity with steady mind and negation of impulses with lack of interest, non reaction to pleasures and pains, likings and dislikings, successes and defeats, praises and blames, friendships and enmities, stoic feeling of stone-gold- precious stones and so on- excepting the Kartavya or the Duty and Duty alone. *Maam chayovyabhichaarena bhaktigogena sevate, sa gunaassamateetvaitaan brahma bhuyaaya kalpate/* Whosoever with saturated mindedness is totally detached except dearly attached to me by transgressing trigunas is well qualified to secure Para Brahma Sthiti. You might wonder how: Arjuna! I am the Para Brahma- the : *Shaasvatasya cha dharmasya sukhasyaikantikasya cha/* the everlasting, indestructible, endless bliss; you ought to pointedly worshipfully surrender to Me unreservedly as I am the Para Brahma the Supreme Most!

ADHYAAYA FIFTEEN: PURUSHOTTAMA PRAAPTI YOGA

Stanzas 1-20: Bhagavaanuvacha: Urthvamoolamadhaasshyaakham Ashvattham praahuravyayam, chhandaamsi yasya varnaani yastam Veda sa vedavit/ Adhaschhorthvam pravritaastasya shaakhaah guna pravridhhaa vishaya pravaashaa, Adhascha moolaanyanusantataani karmaanu bandheeni manushya loke/ Na rupamasyeha tathopalabhyate naanto na chaadirna cha sampratishthaa, ashvatthaa

menam suviroodha mulam asanga shastrena dhridhena cchitvaa/ Tadah padam tatparimaargitavyam yasmingataa na nivartanti bhuyah, tamev chaadyam purusham prapadye yatah pravrittih prasrutaa puraanee/ Nirmaanamohaa jitasanga doshaa adhyaatmanityaa vinivritta kaamaah, dvandvair vimuktaah sukhaduhkha sangjaih gacchhantya muudhhaah padamavyayam tat/ Na tad bhaasate suryo na shashaanko na paavakah, yadgatvaa na vivartante taddhhaama paramam mama/ Mamaivaamsho jeeva loke jeevabhutassanaatanah, manasshashthyaaneendraani prakritisthaani karshati/ Shareeram yadavaapnoti yacchhaapyutkraamateeshvarah, griheetvaitaani samyaati vaayurgandhaanivaashayaat/ Shrotram chakshuh sparshanam cha rasanam ghrranamevacha, adhishthaaya manaschaayam vishayaanupasevate/ Utkraamantam sthitam vaapi bhungjnaanam vaa gunaanvitam, vimuudhaa naanu pashyanti jnaana chakshushah/ Yatanto yoginaschainam pashyaantyaatmanyavasthitam, yatantopya kritaatamano nainam pashyantya chetasah/ Yadaaditya gatam tejo jagadbhaasayatekhilam, yacchhandra masi acchhaagnou tattejo viddhimaamakam/ Gamaavishya cha bhutaani dhaarayaamyahmojasaa, pushnaami choushadheessarvaah Somo bhutvaa rasaatmakah/ Ahaam Vaishvaanaro bhuutvaa praaninaam dehamaashritah, praanaapaana samaayuktah pachaamyannam chaturvidham/ Sarvasya chaaham hridi sannivishito mattassmitih janaan mapohanam cha, Vedaischa sarvairahameva vedyo, vedaantakridvedavidevachaaham/ Dvaavimou purushou loke ksharaschaakshara eva cha, ksharaa - ssarvaani bhutaani kuutastokshara uchyate/ Uttamah purushatvanyah parmaatmetyudaahritah yo lokatratrayumaavishya bibhatavyaya Ishvarah/ Yasmaatksaramateetoham aksharaadapi chottamah, atosmin loke vede chaprathitah Purushottamah/ Yo maamevama sammoodho jaanaati Purushottamam, sa sarvavidbhajati maam sarva bhaavena Bhaarata/ Iti guhyatamam shaastram idamuktam mayaa - nagha, etad budhhvaa buddhimaan syaat krita krityascha Bharata/ This 'samsara' is comparable to the illustrious Ashvattha Tree with its roots protrud upwards yet the branches hang down and is stated as indestructible. The leaves of this grand tree are stated as Vedas and only He who truly realises the significance appropriately is a Jnaani! The branches of this gigantic tree are sprawling upwards and downwards too reflecting truly the prakriti gunas or the natural traits with strength and spread out. The natural tendency of desires, passions, grit and grip ever with multiplying effects like very many tender leaves; indeed the roots are strong and ever spreading too deep and dense! These deep roots are like the 'punya-paapa karma bandhaas' or of the gritty knots of virtuous and vicious acts of the countless Beings!! The true features of this gigantic 'ashvattha vriksha' is never realised by the various beings in the 'samsara' neither of the beginnings nor terminations and not even of its stability and perpetuation! As this tree is thus deeprooted with unique strength, only the possible solution to get away with it is 'Vairagya' or the total withdrawal from 'samsara' and its prides and prejudices, desires and nonfulfilling failures and the consequent anger, anguish, hatreds, jealousies and further adversities. This 'vairagya' needs to be practised with equally powerful antidote of shama-dama-saadhana- to resist, renounce, reject the hallucinations of the ever sprawling and sprouting desires! Nirmaanamohaa jitasanga doshaa adhyaatmanityaa vinivritta kaamaah, dvandvair vimuktaah sukhaduhkha sangjaih gacchhantya muudhhaah padamavyayam tat/ 'Adhyaatma jnaana nishthata-kaama rahitvatva-abhimaana varjita ta, sukha duhkha dvandvatikramanatva' or the truthful awareness of one's Inner Consciousness, total negation of desires, destruction of egotism, equanimity and overcoming of impulses of pleasures and pains, are some of the tools of the armoury that might help the nearness of the target!

[This analogy is like what Kathopanishad states as quoted as under: Absolute Truth is the Unmisakable Unity of Supreme Self and the Self within, despite the mortal body and its influences; after death too the darkness of ignorance persists till the Realisation of their Unity! II. iii.1) Urthva mulovaakshaakha eshoshvattah sanaatanah, tadeva shukram tad brahma, tad evaamritam uchyate, Tasmin lokaah shrutaah sarve tadu naateti kaschana, etad vai tat/ (Now, the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds emerging therefrom. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas, and Virtues on one side even along with defending energies of the Universe as relieving points and on the other hand a huge multitude of evils, births and deaths, old age, sorrows, diseases, struggles, besides material attractions all over! Yet Brahman puts the lid on the totality

of situations, alike on the pluses and minuses, yet with the defined boundaries and the ground regulations well in place! Indeed That is That!)]

Stanza 6 continued:

That 'Paramapada' or the so targetted with the unique Ahyaatmika Jnaana is stated to possess such effulgence which could not be further enhanced by Surya- Chandra- Agnis since that is 'swayam prakaasha' or auto generated. Having reached that climactic top, none so ever would return to the Universe since that is indeed the place designated for Me! Basically, every 'Jeeva' or Being is of my 'bhagavadamsha' or of my instincts but for the jnaana-karmendriyas and the prakriti or Nature which together interact with one's 'manas' or mentality and create imbalances and cause birth after rebirth as a cycle. This is on the analogy of 'praana vaayu' or the vital energy entering a sweet smelling flower of freshness and sullies the sweet smell to either odourlessness or even of unbearable smell. That is how the jeeva of original 'bhagavadamsha' gets transformed by the extraneous factors and gets badly caught in the cobweb of Prakriti and the eventual features of either virtue or viciousness. The Jeeva is thus subject to the impulses of hearing, feeling, seeing, tasting, smelling and gets anchored to mind and accordingly acts and reacts. This Jeeva persists in viewing wood for the forest due to ignorance as per the spell of Prakriti as that Maya too actively participates in the play which after all is convened under the auspices and patronage of Lord Krishna Himself! Unfortunately the Jeeva confuses Prakriti as Paramatma due entirely to ignorance! However some of the Jeevas are blessed with jnaana drishti and gradually distance themselves with the physical and mental aberrations and initiate their entry into the doors of awakeness. This type of initiative is known as 'vijnana- saadhana- yoga or of one to one interaction of Jeevaatma and Paramatma. Those saadhakas with grit and determination seek to vision in the inner screen itself while casual efforts by the ignorants look blank totally. Arjuna! Try to understand that what all radiance and brightness is inherent in Surya- Chandra- Agni is of my own self as I am 'swayam prakaasha' as of my own. All the Beings on Earth are created-sustained and eventually destroyed by Me. *Aham Vaishvaanaro bhutvaa praaninaam dehamaashritaah, praanaapaana samyuktah pachaayamnam chaturvidham/* I am the 'jattharaagini' or the digestive energy which activates the food intake by the tongue and teeth, salivary glands, pancreas, liver and gallbladder the traditional chaturvidha bhojana of bhakshya- bhojya- lehya- choshyas or the strong food-drinkables- managed with tongue and throat; all these are aided my paaneeyas making the pancha bhakshyas. I am the 'antaratma' being ever present in the heart which is unseen or felt and the source of vastu jnaana- jnaana shakti and vicharana jnaana; am the vedantha karta- vedya. I am at once the jnaana- jneya-jnaata or the awakening- the awakeness-and the person thus ever awaken! In this Universe there are two types of persons named Kshara and Akshara. Kshara who enjoys what all life offers, by these as pleasures or pains - successes or failures. Akshara is steady minded always seeking to understand the purpose of life and moreso the objectivity of what beyond.

[Upanishad references:

Mundaka Upanishad vide III.i-1& 2 : The Story of Two Birds one seeking material joy and another lasting spiritual bliss- III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishvasjaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/* (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions and so is the explanation: while one regales by enjoying the sweet tastes of different kinds of

material happiness, the other appears like calculating the consequences. The analogy refers to two individuals: one enjoys and is immersed with the joys and comes a slave of even evil influences quite in disregard to immoralities, the other exercises restraint and resist undue temptations. Even as the two specimen human beings are in the same ‘samsaara’, there the obvious references of temporary materialism versus lasting happiness of spiritual fulfillment, the latter being an excruciating and prolonged hard way indeed!)

Shvetaashvatara Upanishad : The Eternal Paradox of Existence -an analogy of two birds –Role of Maya/Prakriti: IV. v-vii) *Ajamekamlohita shukla krishnam bahveeh prajaah shrijamaanaam sarupaah, ajo hieko jushmaano nushete jahaati enaam bhukta bhogam ajonyah// Dvaa suparnaa sayujaa sakhaayaa samaanaam vrksham parishasvajaate,tayor anyah pippalam svaadv atti anashnann anyobhichaaksheeti// Saaane vrikshe purusho nimagno neeshaaya shochati muhyamaanaah, justaam yadaa pashyati anyam sham asya mahamaanam iti vita shokah//* (The manifestation of the Universal Self mobilises the creation endless Individual Selves; that ‘ajam ekam’ or the eternal and singular Universal Self sets into motion of the three coloured Beings apparently of lohita-shukla- krishna or of three gunas of Rajasa- Satva-Tamas or of persons and their generations leading to pleasures and pains, as some being delighted and some others being the sources of enjoyment. The two birds Suparna and Sayuja both being companions cling to the same tree one eating sweet fruits and another refraining from eating at all. These two stanzas are precisely the repeats of Mundaka Upanishad vide III.i-1& 2 and so is the above explanation.]

Stanza 17 contd: *Uttamah purushatvanyah parmaatmetyudaahritah yo lokatratrayuamaavishya bibhatavyaya Ishvarah/ Yasmaatksharamateetoham aksharaadapi chottamah, atosmin loke vede chaprathitah Purushottamah/* By far distinguished than the two Jeevaas -of Kshara and Akshara, there is the Uttama Purusha who fills in the Trilokaas called as Paramatma who is Eternal- Indestructible-and Omni Present and Scient. Indeed I am that Exclusive and Singular Phenomenon named as Purushottama! This title reminds the Vedic Saadhakas as : *Sarvam khalvidam Brahma!*

That distinguished person of Jnanaanubhava of Self Realisation is worthy of veneration . *Iti guhyataram shaastram idamuktam mayaanagha, ekadbudhvaa buddhimaan syaat kritakrityascha Bharata!* Arjuna! This utmost confidential ‘Parama Adhyaatma Shastra’ is thus being taught to you so that there is a possible fulfillment of human life as its highest objective!

ADHYAAYA SIXTEEN: DAIVAASURASAMPADVIBHAAGA YOGA

Stanzas 1-24: Bhagavanuvacha: *Abhayam sattva samshuddhih jnaanayoga vyavasthitih, daanam damascha yagjnasycha swaadhyayastava aarjavam/ Ahimsaasatyamakrodhah thyaagasshaantir apaishunam, dayaa bhuteshva lolatvam maardavam hreerachaapalam/ Tejah kshamaa dhritishshoucham adroho naatimaanitaa, bhavanti sampadam daiveem abhijaatasya Bhaarata/ Dambho darpobhimaanas - cha krodhah paarshyamevacha, agjnaaam chaabhijaatasya Partha! sampadamaasureem/ Daivee sampad vimokshaaya nibandhaayaasuree mataa, maashuchassampadam daiveem abhijaatosi Pandavaa/ Dvou bhuta sargou lokosmin daiva asura evacha, daivo vistarashah prokta asuram Paartha, shrunu/ Pravrittim cha nivrittim cha janaa n viduraasuraah, na shoucham naapichaachaaro na satyam teshu vidyate/ Asathyamapratishtham te jagadaahuraneeshvaram, aparasparasambhutam kimanyatkaamahaitukam/ Etaam drishtimavashthabhyah nashtaatanalp buddhayah prabhavastyugra karmaanah kshayaaya jagato hitaah/ Kaamamaashritya dushpuuram dambhamaana madaanvitaah, mohaad gruheetvaanadgraahaan pravartanteshuchivrataah/ hintaamaparimeyaam cha pralayaantaamupaashritaah, kaamopa bhoga paramaah etaavaditi nishchitaah/ Aaashaapaash shatairbuddhhaah kaamakrodhapaarayanaah, eehante kaama bhogaartham anyayenaartha sanchayaan/ Asoy mayaa hatasshtruh hanishye chaaparaanapi,*

Ishvarohamaham bhogee siddhhoham balavaansukhee/ Adhyobhijanavaanasmi konyosti sadrishomayaa, yashye daasyaami modishye ityajnaana vimohitaah/ Anekachittha vibhraantaah mohajaala samaa - vritaah, prasaktaah kaama bhogeshu vatanti narakeshuchou/ Atma sambhaavitaastabhdhaa dhana maanamadaanvitaah, yajante naama yagjnaiste dambhenaavidhipuurvakam/ Ahamaaram balam darpam kaamam krodham cha samshritaah, maamaatma paradehesu pradvishantobhyasuuyakaah/ Taanaham dvishatah kruraan samsareshu naraadhamaan, kshipaamyajasramashubhaan asureeshvepa yonishu/ Asureem yonimaapannaah moodhaa janmani janmani, maapa praapyava Kounteyah tatoyaanadhamaa gatim/ Trividham narakasyedam dvcaaram naashana maatmanah, kaama krodhastathaa lobhah tasmaat yetatrayam tyajet/ Yetairvimuktah Kounteya! Tamodvaaraistribhirnarah, acharatyaatmanasshreyah tato yaati paraam gatim/ Yasshhaastravidhimutsrujya vartate kaama kaaratah, na sa siddhimavaapnoti na sukham na paraam gatim/ Tasmaacchhaastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shaashtra vidhaanoktam karma kartumarhasi/ Lord Shri Krishna addresses Arjuna as follows: Prevalence of Satvika Guna, Jnaana yoga nishtha, fearlessness, charity mindedness, self control of karmendriyas, Deva puja, swaadhyaya, tapo guna, straight forwardness, ahimsa, truthfulness, angerlessness, svaardha tyaga, chitta shanti, para ninda, bhuta daya, chitta nishchalata, kshama-dama-dhairya, bahyaananta - ranga shuddhi, durabhimaana, are among the daivika gunas. Paartha! Agjnaana, adambarata, arrogance, self conceit, sensuousness are among the Asura gunas which are natural 'arishadvargaas'. 'Daivi sampada sadgunas' are what 'asuri durgunas' stated to be the resultant instincts. Happily, Arjuna! you are blessed with Daiveeka sugunas and thus you are not to worry about! Let me explain to you the details of Pravritthi and Nivritti ways of Jeevaas. Those born with the Asura gunas are totally unaware of neither of the routes. They are totally bereft of truthfulness and internal cleanliness. Pravritthi is to get lost in the natural manner of worldly wise life. Nivritthi is to cogitate about the purpose of life and introspect about what happens after death. The latter category realise the impermanence of life and the illusion of Prakriti which results in the creation of Beings by the interaction of male and female species. The pravrittis jump along the natural flow of living by evading the shocks and enjoying the temporary reliefs of the speedy waves of the flow. Most of the 'pravrittis' do either negate or at any rate assume neutrality by resorting to questionable actions as they strongly believe that there is no proof or witness. They tend to ignore the witness of their own conscience named Anraratma! From such a standpoint, the jeevas with narrow - mindedness fearlessly take to cruel deeds of various degrees and proportions. The Self Approval of their acts are smeared of show, ego, arrogance and for short time praises and support by the encouragement of similar beings in the society. Until their death, such sinners carry on their lives with disapproved bodily pleasures as targetted by kaama-krodha-lobha-mada- moha-matsaras as their motto. They realise that richness earned by whatever unjust means is the corner stone of material fulfillment. Once material prosperity is earned that would have further urges as endless hallucinations. Their psyche gets transformed to subjectivity that 'I am the Lord, the bhogi, the siddha, the strong man and the happy go lucky being. Often times the self ego could take to the feeling of born richness affording yagjna-daana dharma deeds for public show of exhibitions to attract false prestige and misplaced complex of superiority. The Self egotism is like a deep and irrevocable ditch which ultimately submerges into hollow depths of mud and madness. Such 'pranis' are most certainly reborn either as persons of evil or as of species other than of humanity as per the balance of plus-minus karma of sanchita- praarabdha-kriyaamaana- aagaami types or of the carry forward-present- and as predicted. Kounteya! The Three factors of Kaama- Krodha-Lobhas are stated as 'Atma Vinaasha Kaarakaas' or the three human instincts and are the highway gates to hell. Hence persons of consciousness and maturity of thought- cum- action need to be truly beware of these traits. Any human being once sensitive and alert to these by lane gates of 'karya siddhi' could open up

the acutely narrow gates of Eternal Truth. *Tasmaacchhastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shastra vidhaanoktam karma kartumarhasi/* It is against this back-ground that Krishna addresses Arjuna and advises to remove any of ‘dharma sandehas’ or of virtuous doubts and as the latter is convinced as per what ‘Shastras’ emphatically state and explain, then the latter be readied to take up his duty to plunge into the battle!

ADHYAAYA SEVENTEEN: SHRADDHHAA TRAYA VIBHAAGA YOGA

Stanzas 1-23: Arjunauvaacha/ *Ye shastra vidhimutsryujya yajabnted shaddhayaanvitaah, teshaam nishthaatu kaa Krishna! Satvamaaho rajastamah/Bhagavanuvacha:* Trividhaa bhavati shraddhaa dehinam saa svabhaavajaa, saatvikee raajasee chaiva taamasee cheti taam shrunu/ Satvaanurupaa sarvasya shraddhaa bhavati Bharata, shraddhamayoyam purusho yo yacchadrassa eva sah/ Yajante saatvikaa Devaan yaksha rakshaamsi raajasaa, pretaan bhuta ganaamshchaanye yajante taamasaa janaah/ Ashaastravहितam ghoram tapyante ye tapojanaah, dambhaahamkaara samyuktaah kaama raaga balaanvitaah/ Karshayanathasshareerastham bhutagraamamachetasah, maam chaivaantas shareera - stham taan viddhyaasura nishchayaan/ Aahaarastvapi sarvasya trividho bhavati priyah, yagnastapas - tathaa daanam teshaam bhedamimam shrunu/ Aayussatva balaarogya sukhapreeti vivardhanaah, rasyaah snigdhaah sthira hridyaah aahaaraassaativika priyaah/ Katvaamla lavanaatyushnateeksha ruuksha vidaahinah, aahaaraa raajasasseshthaah dukkha shokamaya pradaah/ Yaatayaamam gatarasam puuti paryushitam cha yat, ucchhishthamapi chaamedhyam bhojanam taamasapriyam/ Aphalaakaajni - bhiryagjno vidhi drishto ya iyyate, yashtavyameveti manah samaadhaaya sa saatvikah/ Abisandhaaya tu phalam dambhaarthamapi chaiva yat, iyyate Bharata shreshtha tam yagjnam viddhi raajasam/ Vidhi - heenama srishtaanam yagjnam taamasam parichakshate/ Devadvijagurupraaghna puujanam shoucha - maarjavam, brahmacharyamahimsaa cha shaareeram tava uchyate/ Anudvegakaram vaakyam satyam priyahitam cha yat, svaaddhya - abhyasanam chaiva vaangmayam ta va uchyate/ Manah prasaadas - soumyatvam mounamaatma vinigrahaah, bhavanam shuddhirityetat tapo maanasamuchyate/ Shraddhayaa parayaa taptam tavastatrividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/ Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalama - dhruvam/ Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasamudaahritam/ Daatavyamiti yaddaanam deeyatenupakaarine, deshe kaaleecha paatrecha tad - daanam saatvikam smritam/ Yatthu pratyupakaaraartham phalamuddhisya vaa punah, deeyate cha pariklishtham taddaanam raajasam smritam/ Adeshakaale yaddhaanam apaatrebhyascha deeyate, asatkriamamagjnaatam tattaamasamudaahritam/ Arjuna requests Shri Krishna to please explain the features of Sadhakas with devotion to Paramatma as to whether they would be of Saatvika or Raajasika or Taamasika gunas. Lord Krishna explained in detail: Normally every Being with special reference to normal human Beings with the natural instinct of patience are endowed with three gunas or characteristics of Saatvika- Raajasika-Tamasikas. Arjuna! as per the feature of a person, so would be the prevalence of these qualities. A person of Saavika Guna predominance is normally tied to ‘aachaara-vyavahaaraas’ or of traditional values. They tend to ‘devataa- aaraadhana’ or worship of Gods or Goddesses. Rajasa gunatvas take to worship of yaksha rakshasaas while Tamasikas worship Bhuta Pretas. This is how the human beings with concentrated features are generally classified although the normal human beings do have the pluses and minuses MIX momentarily. All the same the predominance of that mix does define and classify the three gunas of the Beings broadly. For instance, those who are patently the defiants of the Established Shastra Dharmas and seek to concentrated worship of ‘devilish energies’ for temporary gains are of arrogance, show off to the public, excessive bodily and materialistic nature and so on but get

doomed too soon or with deferred dooms mainly in their current lives themselves. In fact, even their food habits tend to their ‘guna pravitti’ broadly. For example those with the practice of ‘Tri-Shraddaas’ of three kinds of yajna- tapo-daanas are of satvika guna prefer to take to ‘saatvika aahaara’ and reap the advantage of longevity of life- good health as per their age, body strength, good health, happiness and contentment. But those who are used to salty-sour-pungent- too hot food tend to quick irritations, stomach ailments, thirstiness, constant wet skin, and anger and generally attitudinal ups and downs of mental perversion. Consuming old- improperly cooked, stale, rotten, or mouth shared and impure food is the typical trait of tamasikas. Again agni karyas, yajnas are performed as a duty but not to expect return fruits are of satvika nature. Rajasa guna is distinct when performing yagnas and vratas if conducted for show, arrogance and one-uppishness or public popularity. Yajna kaaryas conducted bereft of external and internal purity, inadequate mantra tantras, and impatience or impudence with lack of respect for the ‘ritviks’ is a patent tamasika karma. Indeed such ‘karya kartas’ hardly recognize the procedure, anna prasaada as a main part for the physical upkeep of the participants besides suitable remuneration for the ritviks and above all the ‘shraddha’ the attentive faith and dedication. The most essential inputs of yagjnaa- vratas are not to be deemed as social activities but of self purification and as such the ‘Trikarama Shuddhi’ or of kaayika-vaachika-maanasika viz physical - vocal and mental purity. Worship of Deva- Brahmana-Guru- Jnanis; physical cleanliness, nishkapata vartana or negation of affected artificial behaviour, celibacy and non violence are the Kaayika Shuddhi. Hurting none-Truthfulness- Encouraging Naturality and ‘Svaadhyaayaabhyasa’ or daily practice of Study-Vocal-Mental application and Introspection are the Vaachaka Shuddhi. Pavitra bhaava, prasannata- soumyata- mouna- mano nigrha or of External-Internal cleanliness, reactional approval- tranquil mindedness- silence- and mental control and attention are the traits of Maanasika Shuddhi. The synthesis of the ‘trikarana shuddhi’ is the ‘Maanasika Tapas’. *Shraddhayaa parayaa taptam tavastat trividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/* Trikarana Shuddhi, Niyama baddhata, Aphalaakankanksha is thus the essence of Satvikata Tapas. *Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalamadhruvam/* Expectations of commendations, show for cheap popularity and chanchalata of mind are the typical traits of Rajasika Tapas. *Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasa- mudaahritam/* With the mentality of hurting others by mind, word, and action is Tyaamasika Tapas. Similarly, ‘daana’ or charity is three folded too: Being fully aware of Place - Time- Need with no expectation but as a duty is Satvika Daana. With no return expectation from the recipient or even from the Almighty but with fulfill the need of the recipient - either with show of popularity and pomp or even genuine is termed Rajasika Daana. Charity given away disrespect and carelessness while insulting the needy and hungry recipient or beggar by tongue-action- and mind is known as Taamasika Daana.

Stanzas 23-28: Om tatsaditi nirdesho brahmanas -trividhah smritah, Brahmanaastena vedaascha yagjnyaascha vihitaah puraa/ Tasmaadomyudaa -hritya yajna daana tapahkriyaah, pravartante vidhaanoktah satatam Bahmavaadinaam/ Tadityanabhi sandhaaya phalam yagjnatapah kriyaah, daanakriyaascha vividhaah kriyante moksha kaakshibhih/ Sadbhaave saadhubhaave cha sadityetat - prayujyate, prashaste karmani tathaa sacchabdhah Partha! yujyate/ Yagjne tapasi daane cha stuitissaditi chochyate, karma chaiva tadartheeyam sadityevaabhidheeyate/ Ashraddhayaa hutam dattam tapassap- tam kritam cha yat, asadityuchyate Paarthah na cha tatpretyano iha/ Parabrahma is responsive to three sounds of OM TAT SAT. This ‘Pranava Naada’ indicates the Vyaktaavyakta Swarupa or the Visible and Yet Invisible Forms and Indications. This is precisely why the Vedic Jnanis initiate all their daily duties.

The ‘Mumukshus’ or the Illustrious Saadhakas take up their yagjna-Daana- Tapo Karmas without the desire of ‘quid-pro-quo’! Partha! This glorious Sound of OMTATSAT is the very initial one for all the Uttama Karmas. In the context of Yagjna- Daana- Tapas, the Saadhakas emphasize the phrase ‘Sthirara Nishtha Sat’! Partha! no meaningful deed like homa-daana-tapas and such activities are negations with little advantage! Thus ‘ Be Awake-Aware- Analyse- and Arise!’

ADHYAAYA EIGHTEEN- MOKSHA SANYAASA YOGA

Staanzas 1-40: Arjunauvaacha: Sanyaasasya Mahaabaaho! Tatvamicchaami veditum, tyagasya cha Hrisheekesha! Prutthakeshu nishudana/ Shri Bhagavanuvaacha: Kaamyaanaam karmanaa nyaasam sanyaasam kavayo viduh, sarva karma phalatyaagam praahustyaagam vichakshanaah/Tyaajyam doshavadityeke karma poraahurmaneeshanah, yagjnya daana tapah karma na tyaaajyamitichaapare/ Nishchayam shrunume tatra tyaaage Bharatasatthama, tyaaagohi purushavyaaghra trividassampra keertitah/ Yagjna daana tapahkarma na tyaaajyam kaaryamevatat, yagjno daanam tapaschaiva paavanaani maneeshinaam/ Yetaanyapi tu karmaani sangam tyaktvaa phalaanicha, kartavyaaneeti me Paartha! Nishchitammtamuttamam/ Niyatasya tu sanyaasah karmamo nopavadyate, mohaattasya parityaagah taamasah parikeertitah/ Duhkhamityeva yatkarma kaayakleshabhayaatyajet, na kritvaa raajasam thyaagam naiva tyaaaga phalam labhet/ Kaaryamityeva yatkarma niyatam kriyaterjunah, sangam tyaktvaa phalamchaiva sa tyaaaga saatvito matah/ Na dveshta kushalam karma kushale naanushajjate, tyaaagee satva samaavishto medaavee cchinna samshayah/ Na hi dehabhritaa shyakyam tyaktum karmaanya sheshatah, yastu karma phala tyaaagee na tyaaageetyabhidheeyate/ Anishtamishtam mishram cha trividham karmanah phalam bhavati tyaaaginaam pr na tu sanyaasinaam kvachitetya/ Vam chaaitaani mahabaho karanaani nibodha me, Saankhye kritaante proktaana suddhaye sarva karmanaam/ Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/ Shareeravaangmanobhirya karma praarabhate narah, nyaayyam vaa vipareetam vaa sanchaite tasya hetavah/ Tatraivanati kartaaram aatmaanam kevalam tu yah, pashyatya krita buddhitvaat na sha pashyati durmatih/ Yasya naaham krito bhaavo buddhiryaya na lipyate, hatvaapi sa imaan lokaan na hanti na nibadyate/ Jnaanam jneyam parijgnaataa trividhaa karmachodanaa, karanam karma karteti trividhah karma sangrahaah/ Jnaanam karma cha kartaacha tridhiva gunabhedatah, prochyate guna sankhyaane yathaavacchrunu taanyapi/ Sarva bhuteshu yenaikam bhaavamavayameekshat, avibhaktam vibhakteshu tad jnaanam viddhi saatvikam/ Prithaktvena tu yad jnaanam naanaabhavaan prithakvidhaan, vetti sarveshu bhuteshu tad jnaanam viddhi raajasam/ Yatthu kritsnapadekasmin karye saktamahaitukam, atatvaarthapadalpam cha tatthaamasamuhaahritam/ Viyatam sangarahitam araaga dveshatah kritam, aphalaprepsunaa karma yatthasaatvikamuchyate/ Yatthu kaamepsunaa karma saahamkaarena vaa punah, kriyate bahusaayaasam tadraajamudaahritam/ Anubandham khayam himsaam anapeksya cha pourusham, mohaadaarabhyate karma yattattaamasaa muchyate/Mukta sangonahamvaadee dhryutsaaha samanvitah, siddha siddhyornirvakaarah kartaa saatvika uchyate/ Raagee karma phalaprepsuh lubdho himshaamakoshuchih, harsha shokaanvitah kartaa raajasah parikeertitah/ Ayuktah praakritah stabdhah shatho naishrutikolasah, vishaadee deergha suutree cha kartaa taamasa uchyate/ Buddhherbhedam dhriteschaiva gunatasrividham shrinu prochyamaanam - asheshena prithaktvena Dhanamjaya/ Pravritthim cha nivrittimcha karyekarye bhayaabhaye, bandham mokshamcha yaa vetti buddhissasa Paathah saatvikee/ Yayaa dharmamadharmamcha kaaryam cha - akaryamevacha , ayadhaavatprajaanaati buhddhissaa Paartha! Raajasee/ Adharmam dharmamitiyaa manyate tamasaavritaa, sarvaarthaan vipareetaamscha buddhissaa Paartha! Taamasee/ Dhrityaa yayaa dharayate nanah praanendriya kriyaah, yogenaapyabhichaarinyaa dhritissaa Paarthah saatvikee/ Yayaa

tu dharma kaamaarthaan dhrityaa dhaarayeterjuna, prasangena phalaa kaankdhee dhritissaa Paartha! Raajasee/ Yayaa svapnam bhayam shokam vishaadam madamevacha, na vimunchati durmedhaa dhritissaa Paartha!taamasee/ Sukham tvidaaneem trividham shunu me Baratashabha, abhyaasaadramate yatra duhkhaantam cha nigacchati' Yattadagre saatvikam proktam atma buddhi prasaadajam/ Vishayen - driya samyogaat yattadagremritopamam, parinaame vcishamiva tatsukham raagasam smritam/ Yad agrechaanu baddhhe cha sukham mohanamaatmanah, nidraalasya pramaadottham tattaamasa mudaa - ahritam/ Na adasti prithivyaam vaa dvi deveshu vaa punah, satvam prakritijairyuktam adebhisya - tribhiringunaih/ Arjuna desires Bhagavan Krishna to re emphasise the concepts of sanyasa-karmanyasa-tyaga or the rejection of karm phala. Bhagavan reemphasizes that rejection of 'kaamya karma' itself is as stated by maha jnaanis is sanyasa. Karma phala tyaga is truthful tyaga.

Karma is broadly of three kinds: 'nitya' karmas or normal duties or 'naimittika karmas' say towards occasional exigencies related to births- deaths- shraaddhas- yaginas- vratas- and the attendant daana-dharmas and thirdly the Kaamya karmas or deeds meant for fulfillment of designated objectives say for 'santaana'- employment- health- weddings of progeny and so on in the on going life besides the post life wishes for svarga sukha etc. Now, some of the limited persons of maturity and vigjnaana do realise that all the kinds of karmas are subject to limitations, the consequent lapses and even the fallout sins, resort to 'karma sanyaasa'; yet some others strongly feel that 'karmaacharana' would be inevitable and as such negation of karma would tantamount to escapism and as such endeavor most to perform perfectly as per established regulations within permissible limitations. But Bhagavan Krishna emphasizes that the three folded formula of yajna-daana-tapas ought not be discarded or even infringed. These essentials would yield 'chitta shuddhi' or purity of mind and thinking capability to the 'sadhakas'. Partha! proper execution of these essential karmas should according to me be executed properly without however 'phalaapeksha' or the resultant fruits and this indeed is the 'uttaama maarga' or the best possible path. 'Kartavya Sanyaasa' tantamounts to pure escapism and is known as 'taamasika sanyasa'. The feeling of physical exertion and an avoidable option is known as 'raajasika sanyaasa'. *Kaaryamityeva yatkarma niyatam kriyaterjunah, sangam tyaktvaa phalamchaiva sa tyaga saatvito matah/* Arjuna! Vidyukta karma or the prescribed duty with interest but with least selfish desire of return fruit is the 'saatvika tyaga' or the self less dutiful self sacrifice. A 'saatvika tyagi' is a straight forward, undoubting, ready initiator with excellence and perfection of decisiveness. Such cases of determination and grit may be no doubt far to seek. Such exemplary persons are rare. In the context of 'Sankhya Siddhanta' following is the explanation: *Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/ Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/* To facilitate 'karmaacharana' or to address oneself to be dutiful, five factors are involved: one's body-the duty conscious person - the wherewithal of each of the karma-jnaanendriyas - the enabling interaction of Pancha Bhutas and the Panchendriyas - and most essentially the prarabdha karma as per the 'daiva vidhi' or the balance sheet of the person concerned as decided celestially. These are the five folded factors to facilitate action with 'trikarana shuddhi' or of Mano- vaakkaaya-karma shuddhi or Kaayika- Vaachika- Maanasika purity. Recalling Sankhya Siddhanta afore detailed: Sankhya and Yoga practitioners both strongly believe that of 'nitya-anithaya viveka sutra' or the basis of permanency and of fleeting natures and their target is the same of atma jnaana and their common dharma is 'sadhana' or constant practice. Both jnaana and karmaacharana is like a slap sound of both the hands. Jnaana without Karmaacharana is not possible while 'acharana and sadhana' or application and practice are of similar in nature. Partha! be it realised that those of 'nishkaama karma

yogaanushtaana' or practitioners of desireless deeds of yoga are denied of 'karma sanyasaadhikarana' or the resultant fruits of rejection of karma practice. Basically, karma yoga phala is a quick step forward to Para Brahma Sthiti. Indeed the Supreme Paramatma cannot be held responsible for the action- reaction syndrome of an individual alone squarely and totally. Whoso ever is devoid of kattrutva- bhoktrutva or of activity and of result orientation as as good as dead in the public view but that person is definable as he is of outstanding stature far above the normal level. *Jnaanam jneyam parijnaataa trividhaa karma choda - naa, karanam karma karteti trividhah karma sangrahaah/* For 'karmaacharana' the basic mental orientation is the prerequisite three foldedness conceptually of Jnaana- Jneya- Jnaata or the knowledge or awareness- the target of that awareness and most significantly the person who has to possess that awareness. In other words the three physical features are of Karta- Karma- Karana / Kriya. This is 'kaaraa - charana' all about.

As per Sankhya Shaastra, the revelation of Prakriti Guna is explained by the awareness of jnaana- karma-karta; now these types of awareness is further explained by the three 'Gunās' or Instincts of Satvika- Raajasika-Taamasikas. The respective traits prevalent among all the Beings in 'srishti' are 'satvikata' which is pure consciousness of the Antaratma or the Supreme Self far beyond the Mind and Panchendriyas of any Being of Body; that psyche is of true 'Objectivity'. This is Saatvika Jnaana. Be it realised that the awareness of various being have varied traits is Raajasika or of that feeling of subjectivity or of 'me and yours'; this generates 'ahamkaara' or selfish ego of differential partiality. That one's own body, its traits and instincts are varied totally compared to others with a totally tarnished selfishness subjected to bodily desire and the psyche of partiality, anger, envy and narrow outlook is what Tamasika Jnaana all about.

In terms of Phalaapeksha or the return fruits, the Satvikata denotes total denial, Rajasakata works more and more of returns and labors on and on with ego while Tamasika phalapeksha targets of success by even harming others , little realising one's own limited capability. Thus that outstanding human as saturated with moral responsibility alone and performs any task with total commitment and enthusiasm irrespective of success or failure as a duty but with no anticipated intention of prizes or praises is a genuine Satvika. But that person who is possessed of ambition, being conversant with the pros and cons of the task to take to and calculating the risks and conveniences involved and thus being aware of the consequences is the Rajasaka. But the arrogant, self opined, cheatful person, ready to harm the opponents openly and unreasonably is the patently vicious and cruel Tamasika.

Dhananjaya! I shall now explain the Guna Buddhi and the consequent mindset of the human beings. Partha! Satvika Buddhi is replete with dharma - kartaakarya vichakshana or the feeling of what is to be performed or not, bhaya nirbhaya or the fear of sinfulness and the fearlessness of performing deeds of virtue and justice. Rajasa Buddhi is the ability of distinguishing dharmaadharma-kartavyaakartavya-yadhaardha or midhya viz. virtue and vice, duty or mischief, and actuality or mirage. Taamasa Buddhi is stuffed up with ignorance, darkness, inability to sift virtue or vice.

Partha! Mano sthairya or of Mental Fortitude is of three types. 'Satvika Sthairya' is inclusive of balancing Yoga and Control of Mind along with inherent physical features viz. of sense organs and prana the vital energy. Arjuna! 'Raajasika Sthairya' entails the fortitude of dutifulness of observing 'dharmaadharma moksha' and the expectation of 'phalaaakaanksha' or the resultant fruit of the effort.

On the other hand 'Taamasika Sthairya' is what is still expected even despite of any effort, sleepish laziness, fear, worry and discontentment!

Bharata Shreshtha! I shall now explain to you about Trividha Sukhaas or three States of Happiness. The best one is difficult to accomplish but possible after constant practice and steadfastness but when finally realised it leads to 'ambrosia like' fulfillment as that is termed of Saatvika Guna. The Pleasures as what one sees, smells, feels, hears or eases physically and are felt mentally as also the pains felt and encountered are the traits of the Raajasika Guna. The feelings of sleepiness, tiresomeness, boredom, lethargy are the indulgences of 'Tamasika Guna Sukha'.

Indeed there is none at all in Bhuloka, Swaragaadi Upper Lokas, and least of all the Underworld of Sapta Paataalaas who is free from the Prakriti Gunas as detailed.

Stanzas 41-60 : *Braahmana Kshatriya Vishaamshuudraanaam cha parantapa, karmaani pravibhaktaani svabhaava prabhavairgunaih/ Shamo damastavasshoucham ksaantiraarjavamevacha, jnaanam vigjnaanamaastikyam Braahmam karma svabhaavajam/ Shouryam tejo dhritirdaakshyam yuddhechaapy palaayanam, daanameewshvara bhaavascha kshaatram karma svabhaavajam/Krishi goraksha vaanijyam vaishvam karma svabhaavajam, paricharyaاتمكam karma shuudrasyaapi svabhaavajam/ Sve sve karmanyabhiratah samsiddhim labhate narah, svakarma niratassidham yathaa vindati tacchrunu/ Yatah pravrittirbhutaanaam eva sarvamidam tatam, svakarmanaa tamabhyarchya siddhim vindati maanavah/ Shreyaan svadharmo vigunah para dharmaatvanushthitaat, svabaava niyatam karma kurvannaapnoti kilbisham/ Sahajam karma Kounteya! Sadoshamapi na tyajet, sarvaarambhaahi doshena dhumenaagnirivaavritaah/ Asaktabuddhi sarvatra jitaatmaa vigataspuhah, naishkarmya siddhim paramaam sanyaase - dhigachhati/ Siddhim praapto yathaa Brahma tathaapnoti nibodhame, namaasenaiva Kounteyah nishyhaa jnaanasya yaa paraa/ Buddhyaa vishuddayaa yukto dhrityaatmaanam niyamyacha, shabdaadeen vishayaastyatvaa raaga dveshoupyudasyacha/ Viviktaseveelaghvaashee yatavaakkaaya maanasah, dhyanaa yogaparo nityam vairaagyam samupaashritah/ Ahamkaaram balam darpam kaamam krotham parigraham, vimuchy nirmamasshaanto Brahmabhuyaaya kalpate/ Brahma bhutah prasannaat - maa na shochati na kaankshati, samassarveshu bhuteshu madbhaktim labhate paraam/ Bhaktyaa maam abhijaanaati yaavaanyaashchaasmi tatvatah, tato maam tatvato jgnaatvaa vishate tadanantaram/ Sarva karmaanyapi sadaa kurvano madvapaashrayah, matprasaadaadavaapnoti shashvatam padamavyayam/ Chetasaa sarva karmaani mayi sanyasya matparah, buddhi yogamupaashritya macchhittassatatam bhava/ Macchhitta sarvadurgaani matprasaadaattharishyasi, atha chetvamahamkaaraat na shroshyasi vinankshyasi/ Yadyahankaaramaashritya na yotsya iti manvase, middhyaisha vyavasaayaste prakritis - tvaam niyokshyati/ Svabhaavena Kounteya nibaddhasvena karmanaa, kartum necchhasi yanmohaata karishyasyavashopitah/ Arjuna! Brahma-Kshatriya-Vaishya- Service Castes were formed along their natural duties. Brahmanas were entrusted with the duties of control of self control over their jnaanendriya-karmendriyas, tapas, physical and internal cleanliness, jnaana vigjnaanaaas, total commitment to Ishvaratva and Daivatva as also of Vedic knowledge. Kshatriya dharmas are instinctive courage, brightness, capability to uphold dharma and nyaaya, authority, and steadfastness and instant readiness on battle front with agility and mercurial action even facing 'veera swarga'! Vaishya dharmas are Vyavasaaya-Vaanijya- Pashuposhana are the natural features while Paricharya or Service enabling the duties of Brahma Kshatriya Vaishyas. [Parashara Maharshi aptly describes:Kshatriyopi krushim krutvaa dwijam devaampujayet, Vaihyah anyastathaakuryat krishi vaanijya shilpikaan/ Chaturnaamapi varnaamsha dharma sanaatanah/ (Kshatriyas display their industriousness, valor and courage and serve*

Brahmanas for thier involvement and dedication in Deva Pujas; Vaishyas earn out of their trading and business skills and so do the other class of Society due to their ability in crafts. Thus the Four Varnas are engaged in their own respective duties as their contributions to the Society as per their own prescribed Dharmas!) Common Dharmas to all Varnas: *Kshamaa satyam damah shoucham daanamindriya samyamah, Ahimsaa Guru shushrushaa tirthaanusaranam dayaa/ Aarjavam lobha shunyatvam Deva Brahmmana pujanam, Asabhyasuyaacha tathaa Dharmah saamaany uchyate/* (Common Dharmaas, irrespective of Varnas as precibed by Vishnu Maharshi include truthfulness, patience, control of emotions, cleanliness of body and mind, disposition of charity, self control, non violence, service to teachers, visits to Tirtha Places, kindness and generosity, straightforwardness, broad-mindedness and worship of Brahmanas and Devas] Krishna continues his advice: Human Beings thus get conditioned to their respective Varna Dharmas and seek enlightment even while they observe their Varna Dharmas. That person even while sincerely performing their respective Varna Dharmas is ruled by the mix of trigunas. Basically the formulation of the Varna Dharmas are reflected in the Satvika-Raajasika-Taamasika traits but even so the Service Class up ward might have the same access to the targetted Brahmatva while the superior classes could fail miserably to do so. Thus this socially formed Varnaashramas have equal opportunities for enlightenment and the benchmark is as per the trigunas but most certainly not the caste. The same applies to men and women alike. Shankaraachaarya asserts: Yadyad karma karomi tatthat akhilam Shambho! It is only and only again that the ‘Karma’ only sharpens ‘Chitta Shuddhi’ but most certainly not relevant to the class of the society nor the gender!

Shreyaan svadharmo vigunah para dharmaatvanushthitaat, svabaava niyatam karma kurvannaapnoti kilbisham/ Having thus explained thus the Varaashrama dharmas are mere indicators of Societal structure but the far more significant factor is the preponderance of Tri Gunas for the basic determinants of Salvation, Bhagavan Krishna explains that at the sametime the relevant Kshatriya Dharma is the classification that becomes relevant at this juncture while uprooting ‘adharma’ with the realisation of one’s own Var na Dharma. Kounteya! What ever is inherited as your Kula Dharma is to be respected and keenly practised. In any case all the ‘kula dharmas’ are saturated with the smoky screen without Fire related with Prakriti the Nature always. There would not be any deed or misdeed without the smoke of Fire; and all the karmas or actions are thus smoky and as such an intelligent human being should try to avoid smoke but still enjoy the warmth and brightness of fire! Thus notwithstanding the apparent ‘Prakriti Dosha’ or the deficiency of Natural Traits, Karmaacharana is where one’s expertise rests with! Therefore, my ‘upadesha’ or earnest advice is to practise any deed without desire, but with the grit and determination without desire but only, repeat only, with the renunciation of ‘Kartrutva- Bhokritva Abhimaana’ or the absense of the mentality of ‘I am doing for a cause’ which is what ‘Naishkarma siddhi’ is denoted of. Kounteya! I shall now describe as to how ‘naishkamyia siddhi’ or the fullfillment of disinterested deeds performed as own’s own duties would lead to ‘Brahma sthiti’ or of the State of Eternal Happiness! That outstading Human Being with pure heartedness with equanimity of mind and physical grit with commitment, self determination, selflessness , and negatin of feelings of likes and dislikes with individuality, trikarana shuddhi and of tranquility is the ideal candidate for ‘Para Brahma Sthiti’ the Status of Bliss. Once having accomplished thus that human has no cause for concern, and of ‘samabhaava’ and total ‘atma drishti’ or of Self Vision! Such unique human beings with ‘paraabhakti’ should then realise the Falsity of Life- Death- Rebirth and its mysterious conundrum and unite with ME for ever! Therefore, retain total faith and trust in me, and concentrate on what is my command and leave the end result with me for success now and unity with me subsequently. If your egoistic decision is still to avoid the battle

then your ‘Prakriti Svabhava’ or Natural Tendency gets blocked as so does your kshatriya dharma too! *Svabhaavena Kounteya nibaddhasvena karmanaa, kartum necchasi yanmohaat karishyasyavashopitat/* Kounteya! You must therefore trust and act as per your natural trait as that ‘prakriti svabhaava’ ought to force you to take up the arms any way!

Stanzas 61-66: *Ishvarassarva bhutaanaam hriddesherjuna, tashthati, bhaamayassarva bhutaani yaantraaruudhaani Maayayaa/ Tameva sharanam gacchha ssarvabhavena Bharata, tatprasaadaat - paraam shaantim sthaanam paapyasi shaashvatam/ Iti te jnaanamaakhyaatam guhyadguhyamtaram mayaa, nimrisyaitadasheshena yatheschasi tathaa kuru/ Sarna guhyatamam bhuuyah shrunume paramam vachah, ishtosi medhridhamiti tato vakshyaami te hitam/ Manmanaabhaava madbhakto madyaajee maam namakuru, maamevaishyasi satyam te pratijaane priyosime// Savadharmaan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/* Arjuna! Parameshvara retains the Universe and Creation in the Antaratma of each and every Being and swirls around swiftly with His Maya Shakti as a machine. Be it realised totally that every Jeeva is dependent , helpless and only Ishvara’s consent could break off from the cycle of births -deaths and births again. Now I am thus revealing this ‘rahasyaati rahasya’ that no Being in Srishti could break off from ‘samsaara’ without my very specific, definite but difficult intervention .But, it is indeed you and your deed and action alone that decides your fate. You are free to follow or fall and as such the choice of action is entirely yours and I shall not interfere or intervene any futher as per your own ‘karma’ and the consequential ‘prapti’. As I am extremely fond of you since you have faith and devotion, I am inclined to you very favourably no doubt yet the initiative and action are of your own. You may intensify your devotion and I would too respond proportionately. You may become my bhakta, greet me heartily, and I shall even over reciprocate! *Savadharmaan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/* Seek no further counselling about ‘dharmaadharm vimarshas’ or of critical analyses of ‘Dharmaadharm’, but fall into my fold atonce . All the relevant factors of viveka-jnaana- bhakti- nishkaama karma-kartavya nirvahana or wisdom, awakening, devotion and total trust-deed with no reciprocation- and duty-boundedness are all in your favour most certainly!

Stanzas 67-78: *Idam te naatavaskaaya naa bhaktaaya kadaachana, na chaashushrushave vaachyam na cha maam yobhyasuuyati/ Ya udam paramam guhyam madbhakteshvabhidhaasyati, bhakrim maya paraam kjritvaa maamedvaishyatyasamshayah/ Na cha tasmanmanushyeshu kashchinme priyakrittamah, bhavitaanacha me tasmaat anyah priyataro bhuvi/ Adhyeshyate cha ya imam dharmyam samvaada maavayoh, jnaanayagjnena tenaaham ishtasyaamiti me matih/ Shradhdhaavaananasuuyascha shrunuyaadapi yo narah, sopimuktassubhaan lokaan praapnuyaat punya karmanam/ Kacchidetat - chhrutam Paartha tvayaikaagrena chetasaa, kacchhidagjnaana sammohah pranashtaste Dhananjaya/ Arjunavuvaacha : Nashto mohaha smritirlabdhaa tvatprasaadaanmayaachyuta! Sthitosmi gata sandehah karishye vachanam tava/ Sanjayauvaacha: Ityaham Vaasudevasya Paarthasya cha mahaatmanah, samvaadamimama shrousham adhbhutam roma harshanam/ Vyaasa prasaadaa - cchrutavaan etad gugyatamam param, yogam yogeshvaraatkrishtaat saakshaatkathayatasvayam/ Raajan! Samsmritya samsmritya rupamadyadbhutam, Keshavaarjunayoh punyam hrishyaami cha muhurmuuh/ Taccha samsmritya rupamatyadbhutam Hareh, vismayo me mahaan Raajan hrishyaami cha punah punah/ **Yatra yogeshvarah Krishno yatra Paartho Dhanurdharah, tatra shreervijayo bhuutih dhruvaaneetirmatirmama/** This indeed is the essence of Gitopadesha, asserts Bhagavan Krishna! This Gita Vidya is not to be given away to Nastikas or Non- Believers-much less to persons devoid of bhakti, guru seva, and envious of Bhagavan Krishna. Indeed, tapas or introspective characte -*

ristic and ability leads to mental stability. Bhakti distances from the the mental dirt and uncouthness as also of the preponderance of rajasika- tamasika nature and the abnormality of ego and lack of courteousness. The degree of faith determines the depth of devotion, since seedings and saplings on barren lands yield no plants and trees. To whosoever of bhaktas of sincerity and faith that Bhagavan teaches, their instructions should most certainly yield excellent crops. Arjuna! There could never ever be a true and earnest follower of mine among the human beings like you either now or everbefore. Our mutual question-answer sessions all through right now about ‘dharma and astikata’ are stages of JNAANA YAGJNA! Shraddhhaavaananasuyascha shrunuyaadapi yo narah, sopimuktassubhaan lokaan praapnuyaat punya karmanaam/ It is that singular person who digests the ‘Geetopdesha’ with shraddhha and bhakti even without mastering It but even as Its glimpses should be eligible for washing off the person’s sins and blemishes to a great extent. Partha! I am hopeful that you have been earnestly and devotedly following my Statements either by way of clarifications or assertions and feel confident that your ignorant and spontaneous queries are well digested and all your doubts stand elucidated! Arjuna then replies: Nashto mohaha smritirlabdhaa tvatprasaadaanmayaachyuta! Sthitosmi gata sandehah karishye vachanam tava/ Achyuta! Owing to your lucid and authoritative assertions possible only by Bhagavan Himself, all my misgivings and disbeliefs are washed away vindicating the Truth and Truth alone! Suspensions and hesitations are owing to ‘Atma vismarana’ or the ignorant disregard of Self - Consciousness; once that is shaken, instability of mind becomes a natural causality. Bhagavan! This is like the memory loss of the necklace decorated around one’s own neck! This is what ‘Jnaana Prapti’ all about viz. the ‘Agjnaana Nirmulana’!

As this mutual exchange of the series of doubts and clarifications are concluded, Sanjaya exclaims to the blind King Dhritarashtra that he was thrilled and ecstatic, by the courtesy of Maharshi VEDA VYAASA as the latter provided the dramatic proceedings of Arjuna- Krishna Samvaada true to the letter and spirit of happening. Sanjaya further declares that he was still in the blissful rapture especially when he recalled the ‘Vishva Swarupa Sandarshana’! Ultimately Sanjaya exclaims: Yatra yogeshvarah Krishno yatra Paartha Dhanurdharah, tatra shreervijayo bhuutih dhruvaaneetirmatirmama/ My assertive pronouncement to the Universe is that where Yogeshvara Krishna[the Sudarshana Chara dhaari] and the most intrepid Arjuna [the holder of Gaandeeva Dhanush] , there ought to be victory-fame-prosperity and the Ever lasting Truthfulness!

[This is the end of the Eighteenth and Final Chapter of Bhagavad Gita and the Bhagavad Gita Mahatmya to follow.]

SHRIMAD BHAGAVAD GITA MAHATMYA

Stanzas 1-23: Dharovaacha: Bhagavan Parameshaana bhaktiravyabhicharini, praarabddham bhujiyamaanasya katham bhavati he prabho/ Vishnuruvaacha: Praarabham bhujiyamanopi Gitaabhyasa-ratassadaa, sa muktassa sukhee loke karmanaa nopalipyate/ Mahaapaapaati paapaani Gitaadhyaanam karotichet, kvachit sparsham na kurvanti nalineedalamambhasaa/ Gitaayaah pustakam yatra yatra paathah pravartate, tatra sarvaani teerthaani Prayaagaadeeni tatravai/ Sarve Devascha rishayo yoginah pannagaaschaye, gopaalaa gopikaavaapi Naaradoddhhavapaarshadaih, sahaayo jaayate sheeghram yatra Gitaapravartate/ Yatra Gitaavichaarascha pathanam paathanam shrutam, tatraaham nishchitam Prithvi! Nivasaami sadaivahi/ Gitaashrayoham tishthaami Gitaamechottamam griham, Gitaa jnaana - mupaashritya treen lokaan paalayaamyaham/ Gitaame paramaavidyaa Brahma rupaan ashram -shayah, artdamaatraaksharaa nityaa sva nirvaachya padaatikaa/ Chidaanandena Krishnena proktaa svamukhor - junam, Vedatrayaa paraanandaa tatvaartha jnaana manjasaa/ Yoshtaadasha japennityam naro nishchala maanasah, jnaana siddhim sa labhate tato yaati param padam/ Paathe samartha sampurne tradardham paathamaacharet, tadaa godaanajam punyam lavhate naatra samnshayah/ Tri bhaagam pathamaanastu gangaasnaanaphalam labhet, shadamsham japamaanastu Somayaagaphalam labhet/ Ekaaddhhyaayam tu yo nityam pathate bhakti samyutah, Rudralokamavaapnoti gano bhutvaa vaseschchiram/ Adyaaya shloka paadam vaa nityam yah pathate narah, sa yaati narataam yaavat Manu kaalam Vasundhare/ Gitaayaa shloka dashakam sapta pancha chatushtayam, dvou treenekam tadardham vaa shlokaanaam yah pathennarah/ Chandralokamavaapnoti varshanaamayutam dhruvam, Gitaapaatha samaayuktomrito maanushataam vrajet/ Gitaabhyaasam punah kritvaa labhate muktimuttamaam, gitetyucchhara samyukto mriyamaano gatim labhet/ Gitaartha sharvanaasakto mahaa paapayutopivaa, Vaikuntham samavaap - noti Vishnunaa sahamodate/ Gitaatham dhyaayate nityam kritvaa karmaani bhurishah, jeevanmuktassa vigjneyo dehaante paramam padam/ bahavo bhuhhujo Janakaadayah, nirdhuta kalmashaa loke Gitaa yaataah paramam padam/ Gitaayaah pathanam kritvaa maahaatmyam naiva yah pathet, vrithaa paatho bhavettasya shrama eve hyudaahritah/ Etammaahaatya samyuktam Gitaabhyaasam karoti yah, sa tatphalamaanoti durlabhaam gatimaanuyaat/ Sutauvaacha: Maahaatmyametadgitayaah mayaa proktam sanaatanam, Gitaante cha pathedyastu yaduktam tatphalam labhet/ (Source Varaaha Purana.)

Bhu Devi prostrates to Bhagavan Vishnu and enquires with veneration: Bhagavan! Paramesha! How do indeed the normality of Human Beings ever subjected to the passing pleasures and pains of Living as per their destinies could ever uplift themselves with 'bhakti' and belief! Maha Vishnu replies that all the human beings experiencing the effects of Fate have the easiest solution to sincerely take to 'Gita - abhyaasa' or the Practice of Bhagavad Gita with dedication. 'Gitaadhyaana' with sincerity is like the water flows on a lotus leaf and any type or volume of blemishes and sins gets negated and unaffected! The punya kshetras where the Text Book of Bhagavad Gita is available, more so where its reading or hearing are visible like Prayaga. 'Gitaadhyayana' tantamounts to the bathing in the Holy Rivers and Sacred Kshetras. Be this be specifically realised that as and when 'Gitaabhyaasa' is in progress, there would be an invisible rush of Deva Devis, Rishi Yogis, Naga Devatas, Gopagopis, Narada-Uddhava-Sanaka Sanandanaadi Maharshis close to the presence of Maha Vishnu! Bhu Devi! I am ever present especially where Gita Pathana, Shravana, Manana, Ardha Vicharana or any reference to It even! Gita is Vishnu Nivasa as the Home of Nobility and Virtue. Gita is My Residence where I live; it is from that Sacred Residence only that I administer the Three Worlds. As you realise that one's heart is in that person's body and my heart is that Sacred Book. In other words, the essence of what Shri Krishna is like His heart and physical abode. There is no doubt that Gita is of outstanding Para Brahma Vidya, which is

eternal, indestructible, and ever present; but its richness is of the dividend of 'svaanubhuti' or of self experience which defies description, like of Pravara the Indicator of Paramatma Tatva Vidya!
Chidaanandena Krishnena proktaa svamukhor -junam, Vedatrayaa paraanandaa tatvaartha jnaana manjasaa/ This Bhagavad Gita was revealed and explained at great length by the even joyful Shri Krishna Himself to Arjuna. This is of the Profile of Tri Vedas and as such its concentrated core and spirit. It is Pure Bliss. And those who are devoted to me to the core would be bestowed with 'Tatva Jnaana' the Knowledge of Fundamental Principles such as the three qualities of nature, the four objectives of life, the five elements, the six subjects of study, the seven levels of consciousness, the limbs of yoga, the nine steps of devotion and much more!

Who ever of humanity could study and analyse with concentration and attention the entirety of Bhagavad Gita should be rewarded with Jnaana Siddhi and Parama Pada! If all the eighteen chapters could not be so studied, they could do so the three quarters viz. of Nine 'Adhyaayas' would reap the fruit of Go-daana! A half of 'Bhagavad Gita Paaraayana' of would authorise 'Ganga Snaana Phala' and of a quarter of three chapters of 'pathana' qualifies for the resultant Soma Yaaga Phala. Prati dina parayana of one each of Gitaadhyaya would qualify Rudra Loka Prapti as one of the Pramatha Ganas for long and contented life. Such study of just a quarter of a chapter even would bless with Manvaanta Manava Janma. Gita Pathana of ten stanzas, or seven, or five, four, three, two or at the least one shloka with digesting the meaning daily there of would result in chandra loka nivasa for ten thousand years. *Gitaapaathasamaa yukto mrito aamanushataamvrajat/* As a human being resorts to Gita Pathana on the death bed accomplishes 'Devatva'. Even after committing terrible and most inexcusable sins, even late study by way of 'pathana-manana- nidhidhyaasa' or study-understanding and regular absorption of Bhagavad Gita would qualify for 'Vaikuntha praapti'. A person after satisfying the 'nithya kamas' as per the day and the 'kaala maana' regularly without fail and keeps in mind and thought the essence of Bhagavad Gita chapterwise, that blessed Human is as good as a 'jeevan mukta' *Jivanmukti* state of existence as one of liberation and freedom reached within one's life as in contrast to life lessness or videha mukti or moksha after death. Jivanmukti is a state that transforms one's nature, attributes and behaviors. Naradaparivrajaka Upanishad explains the liberated individual shows attributes such as that the person concerned could endure else's treatment; returns rebukes with softness; even under duress or physical torture sustains tolerance with unmitigated truthfulness; never craves else's praise or blessings; truly follows the dictum of Ahimsa paramo dharmah; keeps ever composed in the presence of others; never detests to eat with, cover nakedness even with a torn cloth or a tree bark; never detest the company of mendicant; unbothered about a tuft, or holy thread but nothing else except vigjnaana and awareness of the Self yet never self-conscious; neutral to Gods and Goddesses or even Pitru Devatas, Matru Pitru Acharyas except Atma Jnaana; and is humble, non possessive, honest, compassionate, indifferent, yet amiable and courageous. Janakaadi Kings of fame who had attained Jeevan Mukti were staunch followers of 'Gita Parama Jnaana'.

Gitaayaah pathanam kritvaa maahaatmyam naiva yah pathet, vrithaa paatho bhavettasya shrama eva hyudaahritah/ Etammaahaatya samyuktam Gitaabhyasam karoti yah, sa tatphalamaapnoti durlabhaam gatimaanuyaat/ It is however cautioned that having performed 'Gitaapaaraayana' with bhakti, the resultant Bhagavad Gita Mahatmya Pathana might result in as a wasted effort and hence its Significance! Hence understanding the import of Gita Paarayana along with Gita Mahatmya would assure 'Uttama Gati'. Suta Maha Muni too explains the significance of Bhagavad Gita Mahatmya in the same spirit of earnestness as that of Gita Pathana- Shravana- Manana- and Dhyasana of the Sacred Bhagavad Gita.

TEXT OF BHAGAVAD GITA

ADHYAYA ONE: ARJUNA VISHAADA YOGA:

Dhritaraashtra uvaacha: Dharma kshetre Kurukshetre samavetaa yuyutsavah, Maamakaah Paandavaschyiva kima kurvata Sanjaya! Stanza 2. Sanjaya uvaacha: Drishvaatu Paandavaaneekam vyuudham Duryidhanastadaa, Achaaryamupa sangamya Rajaa vachanamabrameet/ Stanza 3: Pashyataam Paanduputraanaam aacharya mahateem cha muum, vyudham Drupada putrana tava shishyana dheemataa/ Stanzas 4-9: Atra shuuraa maheshvaasaah Bheemaarjunasamaa yuddhi, yuyudhaano Viraatascha Drupadascha Maha Rathah/ Drishtakaruchekitaanah Kashi raajascha veeryavaan, Purujingkunti Bhojascha Saibyascha nana pungavah/ Yuddhaamanyuscha vikraantah uttamoujaascha veeryavaan, Soubhadro Dryoupadeshascha sarva eva Mahaarathaah/ Asmaakam tu vishishtaaye taannibodha Dwijottama, Naayakaa mama sainyasya samgjaartham taan braveemite/ Bhavaan Bheeshmascha Karnascha Kripascha samitimjayah, Ashvatthaamaa Vikarnascha Soumadattis - tathi vacha/ Anye cha bahushuuraah madarthe tyakta jeevitaah, naanaa shastra prajaranaah sarve yuddha vishaaradaah/ Stanza- 10: Aparyaptam tadasmaakam balam Bheeshmaadi rakshitam, paryaptam tvidameteshaam balam heemaabhi rakshitam/ Stanza-11: Ayaneshu cha sarveshu yathaabhaagamavasthitaah, Bheeshmamevaabhi rakshantu bhavantah sarva evahi/ Stanza 12: Tasya sanjananam harsham kuru vriddham Pitaamahah, simha naadam ninadyoccha shankham dadhmou prataapamaan/ Stanza 13-20: Tatasshankhaascha bheryascha panavaanaka go mukhaah, sahasyinaabhyahannyanta sa shabdastumulobhavat/ Tatasshvaitairhayair yukte mahari ssyandane sthitou, Maadhavah Pandavaschiva divyou Shankhou pradadhmatah/ Pancha janyam Hrisheekesho Deva dattam Dhananjayah, Poundram dadhmou mahaa shankham bheema karmaa Vrikodarah/ Ananta vijayam Rajaa Kunti Putro Yudhish -tharah, Nakulassahadevascha Sughosha Manipushpakou/ Kaashyascha opameshvaasah Shikhandi cha Maha athah, Dhrishtadyumno Viraatascha Satyakishchaaparaajitah/ Drupado Droupade -yaascha sarvashah Prithivepate, Soubhadrascha Mahaabaahuh shankhaan adhymmyuh prithkprithak/ Sa ghosho Dhaartaraashtraanaam hridayaani vyadaarayata, nabhascha prithiveem chaiva tumulovyanunaadayan/ Atha vyavasthaan drishtvaa Dhaarta raashtraan kapidhvajah, pracritte shastra sampate dhanurudya -mya Pandavah/Hrisheekesham tadaa vaakyam idamaahi Maheepate/ Stanza 21-23: Sena yorubhayormadhye ratham shtaapayamechyuta/ Yaavadetaan nireeksheyam yoddhavyam asmin ranasamudyame/ Yotsyamaanaana veksheham ya yetetra samaagataah, Dhartaraashtrasya durbuddhheeh yuddhepriyachikeershavah/ Stanzas 24-37: Eva mukto Hrishikeshe Gudaakeshana Bharata, senayorubhayormadhye sthaapaitvaa rathottamam/ Bheeshma Drona pramukhatah sarveshaam cha maheekshitaam,uvaacha Paartha pashyataan samavetaan kuruuniti/ Tatraapashyat sthitaan Parthah pitruunatha pittmahaan, Aacharyaan maatulaan bhraatraan putroun poutraan sakheemstathaa/ Svashuraan suhridaischaiva senayorubhayo -rapi, taan sameekshya sa kounteyah sarvaan bandhuumupasthitaan, kripayaa parayaavishtho nisheedannim abrameet/Drishvemam svajanam Krishna yuyutsum samupasthitam, seedanti mama gaatraani mukhamcha parishushyati, vepathuscha shareere me romaharshascha jaayate/ Gaandeevam sramsate hastaat tvakchaiva paridahyate, na cha shaknomyavasthaatum bhramateeva cha me manah/ Nimittaani cha pashyaami vipareetaani Keshava, na cha shreyonupashyaami hatvaa svajanamaahave/ Nakaankshe vijayam Krishna! Na cha raajyam sukhaani cha, kim no raajyena Govinda, kim bhogair jeevitena va/Yeshaamarthe kaankshitam no raajyam bhogaassukhaanicha, ta imevasthaa yuddhe praanaamstaktvaa dhanaani cha/Aacharyaah pirarah putraah tathaivacha pitaamahaah, Maatulaah shvashuraah poutraah shyaalaassambandhistathaa/ Etaanna hantumicchhaami ghnutopi Madhusudana,

api trailokya raajyaasya hetoh kim nu maheekrite/ Nihatya Dhhaatraraashtraannah kaa preetisya - arjanaardana, paapamevaashrayedasmaan hatvaitaanaatataayinah/ Tasmaannarhaa vayam hantu Dhaartaraashtraan svabaandhavaan, svajanam hi katham hatvaa sukhinassyaama maadhavaa/ Stanzas 38-44: Yadyapyete na pashyanti lobhovahatachetasah, kulashayakritam dosham mitradrohecha paatakam/ Katham na jneyamasmaabhiih, paapaadasmaannivartitum, kulakshaya kritam dosham prapashyadbhirjanaardana/ Kulakshaye pranashyanti kuladharmassanaatanaah, dharme nashte kulam krutpsnam adharmobhi bhavatyuta/ Adharmaabhi bhavaatkrishtah pradushyanti kulastriyah, streeshu dushtaanu vaashneya jaayate varna sankarah/ Sankaro narakaayaiva kulaghnaanaam kulasyacha, vatanti pitaro hyeshaam lupta pindodaka kriyaah/ Dosharetaih kulaghnaanaam varna sankara kaarakaih, utpaadyante jaati dharmah kula dharmascha shashvataah/ Utpanna kula dharmanaam manushyaanaam Janaardana, Narak niyatam vaaso bhavatyetyanushushruma/ Stanzas 45-47: Aho! Matpaapam kartum vyavasitaa vayam, yadraajya sukha lobhena hantum swajanam udyataah/ Yadi maama prateekaaram ashastram shashtra paanayah: Dhaartaraashtraa rane hanbyuh tanme kshemataram bhavet/ Sanjaya uvaacha: Eva muktwaarjunassankhye rathopastha upaavishat, visrujya sasharam chaapam shoka samvigna maanasah/

ADHYAAYA TWO- SAANKHYA YOGA

Stanza 1: Sanjaya uvaacha: Tam tatha kripayaavishtam ashru purnaakuleekshanam, visheedantam idam vaakyam uvaacha Madhusudana/ Stanza 2: Kutasthvaa kashmalamidam vishame samupasthitam, anaryajushtamasvargyam akeertikaram Arjuna! Stanza 3: Klaibyam maa sma gamah Paartha, naitatvayyupapadyate, kshudram hridaya dourbalyam tyaktotthistha parantapa/Stanzas 4-10: Arjuna uvaacha: Katham Bheeshmamaham sankhye Dronamcha Madhusudana,ishubhih pratiyotsyaami pujaarhaavarisuuchana/ Guruuna hatvaa hi mahaanubhaavaan, shreyo bhuktum bhaikshya mapeeha loke, hatvaartha kaamaamstu gunuunihaiva bhunjeeya bhogaan rudhira pradikdhaan/ Na chatadvidmam katarannogareeyo, yadvaa jayema yadi vaa no jayeyuh, yaanena hatvaa na jijeevishaamah tevasthitaah pramukhe Dhaartharaashtraah/ Kaarpanya doshovahata svabhaavah, vricchhaami tvaam dharma sammuudha chetaah/ Yaccheyasyaannishitam bruuhi tanme, shishyasyeham shaadhi maam tvaam prasannam/ Nahi prashyaami mamaapamadyaat yacchhokamucchho shanam indriyaanaam/ Avaapy bhumaapanavatnamriddham, raajyam suranaamapi chaadhipatyam/ Sanjaya uvaacha: Evamuktvaa Hrisheekesham Gudaakeshah Parantapah, na yotsya iti Govindam uktvaa tuushneem babuvah/ Tamuvaacha Hrisheekeshah prahasnniva Bharata,Senayorubhayanmadhye visheedantamidam vachah/ Shri Bhagavan uvaacha: Stanza 11: Ashochyaananvashocastvam pragjnaavaadaamscha bhaashase, gataamanagataasuumsha naanu shochanti panditaah/Stanza 12: Na tvevaaham jaatu naana na tvam neme janaadhipaah, na chaiva na bhavishyaamah sarve vayamatah param/Stanza 13: Dehosmin yathaa dehe koumaaram youvanam jaraa, tathaa dehantara poraaptih dheeras -tatra na muhyati/Stanzas 14-15: Maatraasparaantu Kounteyah, sheetoshna sukha duhkhadaah, aagamaapaayinonityaah taamstitikshasva Bharata! Yam hi na vyathayanyete Purusham Purusharshabha, sama dukgha sukham dheeram somritat -vaya kalpate/ Stanzas 16-22: Naasato bhaavo na bhaavo vidyate narah, ubhayorapi drishtontastvanoyo -stvatva darshibhih/ Avinaashi tu tatvidhi yena sarvamidam tatam, vinaasham avyasyaasya nakaschit kartumarhati/ Antavanta ime dehaa nityasyokaasshareerinah, anaashinopra meyasya tasmaadyudhyasva Bharata/ Ya yenam vetti hantaaram yaschainam manyate hatam, ubhou tou na vijaaneeto naayam hanti na hanyate/ Na jaayate mriyate vaa kadaachit, naayam bhutvaa bhavita vaa na bhuuyah/ Ajo nityas -saashvatoyam puraano, na hanyate hanyamaane shareere/ Vedaavinaashinam nityam ya yenam -ajam avyayam, katham na purushah Paartha: kam ghaatayati hantikam/ Naasaamsi jeernaani yathaa vihaaya

navaani grihnaati naroparaani, tathaa shareeraani vcihaaya jeernaan anyaaani samyaati navaani dehe/ Stanzas 23-26: Nainam cchindanti shastraani nainam dahati Paavakah, na chinam kledayantyaapo na shoshayati Maarutah/ Acchedyoyam adaahyoyam akledyo ashoshyam evacha, nityassarvagatah sthaanutr achaloyam Sanaatanah/ Avyaktoyam achintyoyam avikaaryoyamuchyate, tasmaad evam viditvainam naanu shochitamarhasi/ Athachaivam nityajaatam nityam vaa manyase mritam, tathaaspi tvam Maha Baaho, naivam shochitumarhasi/ Stanzas 27- 30: Jaatasya hi dhrovo mrityuh dhruvo dhruvam janma mritasyacha, tasmaadapari haar -yerthe na tvam shochitumarhasi/ Avyaktaadeeni bhutaani vyaktamamdhyani Bhaarata, avyakta nidhanaanyeva tara kaa paridevanaa/ Aascharya - vatpashyati kashchidenam aashcharyavadvadati tathaivachaanyah/ Aashcharyavacchainamanyah - grhunoti, shaghrutvaapyenam veda na chaiva kashchit/ Dehee nityamavadhyoyoyam dehe sarvasya Bharata, tasmaatsarvaani bhutaani natvam shochitumarhasi/ Stanzas 31-37: Svadharmamapi chaaveksya na vikampitumarhasi, Dharmyaaddhi yuddhhaacchreyonyat kshatriyasya na vidyate/ Yadrucchayaachovapannam swargadwaaramapaavritam, sukhinah kshatriyaah Partha labhante yuddhameedrusham/ Athachettamimam dharmyam sangraamam na karishyasiu, tatah svadharmam keertim cha hitvaa paapamavaapyasi/ Akeerim chaapi bhutaani kathayishyanti tevyayaam, sambhaa vitasya chaakeertih maranaadatirichyate/ Bhayaadranaaduparatam mamsyante twaam Maha Rathaah, yeshaam cha twam bahumato bhuutvaa yaasyasi laaghavam/ Avaachyavaadaamshcha bahuun vadish - yanti tavaa hitaah, nindantastava saamarthyam tato dukkhataaram nu kim/ Hatovaa praapyasi svargam jitvaa naa bhokshyase maheem, tasmaadutthishtha Kounteyah yuddhhaaya krita nishchayah/ Stanzas 38-41: Sukha dukkhe same kritvaa laabhaalaabhou jayaajayou, tato yuddhhaaya yujyasva naivam paapam - avaapyasi/ Yeshaatebhihitaa saankhye bhuddhiryoge tvimaam shrunu, buddhyaa yukto yayaa Paarthah karma bandham prahaasyasi/ Nehaabhi kramanaashosti pratyavaayo na vidhyate, svalpapapyasya dharmasya traayate mahato bhayaat/ Vyavasaayaatmikaa buddhih yekeha Kurunadana, bahushaakhaa hyanantaascha buddhayo vyayasaayinam/ Stanzas 42-46: Bhumimaam pushpitaam vaacham prava - daantya vipashchitah, vedavaada rataah Parthah naanyadas -teeti vaadinah/ Kaamaatmaanassvarga - paraah janma karma phalapradaam, kriyaa vishesha bahulaam bhogaisvarya gatim prati/ Bhogaisvarya pravaktaanaam ytayaavahritachetasaam, vyavasaayaatmikaa buddhih samaadhau na vidheeyate/ Traigunya vishayaa vedaah nistraigunyo bhavaarjuna,nirdvantyo nityanatvastho niryogakshhema aatmavaan/ Yaanardha udapane sarvatat samplutodake, taavaan sarveshu vedeshu braahmanasya vijaanatah/ Stanza 47: Karmanyevaadhikaaraste maa phaleshu kadaachana, maa karma heturbhuuh maate sangostva karmani/ Stanzas 48-53: Yogasthah kuru karmaani sangam tyaktvaa Dhanjaya, Siddhya sidhhyossamo bhuutvaa samatvam yoga uchyaate/ Duurena hyavaram karma buddhiyogaaddhananjaya, buddhou sharanamna -viccha kripanaah phala hetavah/ Buddhi yukto jahaateeha ubhe sukrita dushkrite, tasmaadyogaaya yujyasva yogah karmasu koushalam/ Karmajam bhukti yuktvaa hi phalam tyaktvaa maneeshanah, janma bandha vinirmuktaah padam gacchhyantyaanaamayam/ yadaate mohakalilam buddhiryatitarishyati, tadaa gantaapi nirvedam shrotavyasya shrutasyacha/ Shruti viprati panaa te yadaa sthaasyati nishchala, samaadhaavachalaa buddhih tadaa yogamavaapyasi/ Stanzas 54: Arjuna uvaacha : Sthitah pragjnasya kaa bhaashaa samaadhisthasya Keshava, sthithadheeh kim prabhaasheta, kim aaseeta, vrajeta kim! Stanza 55: Bhagavanuvaacha: Prajahaati yadaa kaamaan sarvaan Partha! manogataan, atmanyeva -atmanaa tushtah Sthita pragjnyastadochyate/ Stanza 56: Duhkeshvanud vigna manaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/ Stanzas 57-59: Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prgjnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhayah tasya pragjnaa pratishthitaa/ Vishayaa vinivatante niraahaarasasya dehinah, rasavarjyam raso- pyasya

param dristvaa vivartate/ Stanzas 57-59: Yah sarvatranabhisnehah tattak praapya shubhaashubham, naabhinandati na dveshti tasya prajnaa pratishthitaa/ Yadaa samharate chaayam kuurmongaaneeva sarvashah, indriyaanindriyaa -derbhyah tasya prajnaa pratishthitaa/ Vishayaa vinivatante niraahaa - rasya dehinah, rasavarjyam raso- pyasya param dristvaa vivartate/ Stanzas 60-61: Yatatohyapi Kounteya purushasya vipashchitah, Indriyaani pramaatheeni haranti prasabham manah/ Taani sarvaani samyamy yukta aaseetamatparah, vashehiyasyendriyaani tasya prajnaa pratishthitaa/ Stanzas 62-65 Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva dukkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/Prasaade sarva dukkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/ Stanzas 66-72: Naasti buddhirayuktasya na chaayuktasya bhavanaa, nachaabhavayatasshaantih ashaantasya kutassukham/ Indriyaayaanaam hi charataam yanmanonuvidehyate, tadyasya mahaa baho, nigrueh - taani sarvashah, indriyaaneendriyaardhebhyyah tasya prajnaa pratishthitaa/ Yaa nishaa sarva bhutaa - naam tasyaam jaagarti samyamee, yasyaam jaagrati bhutaani saa nishaa pashyate mune/ Apurva - maanam achalapratishtam samudra maanah pravishanti yadvat, tadvatkaamaa yam pravishanti sarve na shaantimaapnoti na kaama kaamee/ Vihaaya kaamaan yassarvaan pumaamscharati nispruhah, nirmamo nirahamkaarah na shantimadhigacchati/ Eshaa brahmee sthitih Partha! nainaam praapya vimuhyati, sthitaasyaamantakaalepi Brahma nirvaanamricchati/

ADHYAAYA THREE: KARMA YOGA

Stanzas 1-2: Arjuna uvaacha: Jyaayasee chetkarmanaste mataa buddhir janaardana: tat kim karmani ghore maam niyojasi Keshava/ Vyaamishreneva vaakyena buddhim mohayaseeva me, tadekam vada nishchitya yena shreyohamaapnuyaam/ Stanza 3: Lokesmin dvividha nishtha puraa proktaa mayanagha, jyaana yogena saagjnaanaam karmayogena yoginaam/ Stanza 4-7: Na karmanamaanaarambhaat naishkarmyam purushoshnute, na cha sanyasaanaadeva siddhim samadhagacchati/ Na hi kashchit kshanamati jaatu tishthatya karmakrit, kaaryate hyavashah karma sarvah prakkritinai nunaih/ Karmaendriyaani samyamy ya aaste manasaa smaran, indriyaar -thaan vimoodhatvaa mithyaa - chaarassa uchate/ Yastvindriyaani manasaa niyamy arabhate Arjuna, karmenindrai karma yogam asaktassa visishyate/ Stanzas 8-13: Niyatam kuru karmatvam karma jyaayohya karmanah, Shareera yaatraapi cha te na prasiddhedakarmanah/ Yagjnaarthaat karmanonyatra lokoyam karma bandhanah, tadardham karma Kounteya muktasangassamaachara/ Saha yagjnaah prajaasprustvaa puro vaacha Prajaapatik, anena prasavishyadhvam esha vostvishtakaamadruk/ Devaan bhaavayataanena te Devaa bhavayantu vah, parasparam bhavayantah shreyah paranaapyatha/Ishtaan bhogaan hi vo devaa daapyante yajnya bhavitaah, tairdattaana pradaayaibhyo yo bhunktestena eva sah/ Yagjna shishtaashinassanto muchyante sarvakilbishaih, bhunjate te tvagham paapaah ye vachantyaatma kaaranaat/ Stanzas 14-15: Annaad bhavanti bhutaani parjanyaadanna sambhavah, yagjnaadbhavati parjanyo yagjna karma samudbhavah/ Karma Brahmodbhavam viddhi Brahmaakshara samudbhavam, tasmaat sarva gatam Brahma nityam yagjne pratishthitam/ Stanzas 16-18: Evam pravartitam chakram naanuvartayateeha yah, aghaayurindriyaara -amomogham Partha, sa jeevati/ Yastvaatmarati reva syaat aatmatriptasccha maanavah, aatmanyeva cha santushtah tasya kaaryam na vidyate/ Naiva tasya kritenaartho naakriteneha kashchana, na chaasya sarva huteshu kashchidarthavya -paashryah/ Stanzas 19-29: Tasmadasaktassatatam kaaryam karma samaachara, asaktohyaacharan karna paramaapnoti

puurushah/ Karmmanaiva hi samsiddhim aasthita janakaadayah, lokasangrahamevaapi sampashyan
katrumarhasi/ Yadyadaacharati shreshthah tattadevataro janah, sa yatpramaanam kurute
lokastadanuvartate/ Name Paardhaasti kartavyam trishu lokeshu kinchana, naanamavaaptam avaata -
vyam varta yeva karmani/ Yadi hyaaham na varteeyam jaatu karmanyatandritah, mama vartmaanu
vartante manushyaah Parthah sarvashah/ Utseedeyurume lokaah na kuryaam karmachehadam,
sakarasya cha kartaasyaam upahanya- mimaah prajaah/ Saktaah karmanya vidvaamso yathaa kurvanti
Bharata, kuryaadvidvaam sthaasaktah chikuurshurloka samgraham/ Nabuddhibhedam janayet
agjnaanaam karmasanginaam, joshayet sarva karmaani vidvaan yuktassamaacharan/ Prakriteh
kriyamaanaani gunaih karmaani sarvashah, ahamkaaravimuudhaatmaa kartaahamiti manyate/
Tatvavitthu mahaa baaho, guna karma vibhaagayoh, gunaa gunesha vartanta iti matvaa nasajjate/
Prakriterguna sammuudhaah sajjante gunakarmasu, taana krutsnavidomandaan kritnavinna
vichaalayet/ Stanzas 30-35: Mayi sarvaani karmaani sanyaasyaadhyaatama chetasaa, niraasheer -
nirmamo bhutvaa yuddhasys vigatah jvarah/ Yemematamidam nityam anusishthanti maanavaah,
shraddhhaavanton -asuuyanto muchyantepi karmabhih/ Yetvetadabhyisuyanto naanutishthanti me
matam, sarva jnaana vimuudhaa -staan viddhi nashtaanachetasah/ Indriyasyendriyasyaarthe raaga
dveshou vyavasthitou, tayorna vashamaagacchet touhyasya paripanthinou/ Shreyaan svadharmo nigunah
paradharmaanushthitaat, svadharme nidhanam shreyah paradharmo bhayaavahah/ Stanzas 36-43:
Arjuna uvaacha: Astha kena prayuktoyam paapam charati Puurushah, avicchinnapi vaarshneya
balaadiva niyojitah/ Shri Bhagavanuvaacha: Kaama esha krodha esha rajoguna samudbhavah,
mahaashano mahaapaapmaa viddhyenamihavairinam/ Dhuumenaavriyate vahnih yathaadarsho malena
cha, yatholpenaavrito gabhah tathaa tenedamaavritam/ Aavritam jnaanametena jnaanino nitya vairinaa,
kaama rupena Kounteya, dhuspurenaanalenacha/ Indriyaana mano buddhih asyaadhishtana
muchyate, yrairvimohayatesha jnaanamaavritya dehinam/ Tasmaatvamindriya -anyaadou niyamy
Bhararshabha! Paapmaanam prajahi hyenam jnaana vigjnaana naashinam/ Indriyaani paraanyaahuh
indriyabhyah param manah,manavas paraa buddhih yo buddheh paratashu sah/ Evam buddheh param
buddvaa samstabhyaatmaanamaatmanaa, jahi shatrum mahaa baaho kaama rupam duraasadam/

ADHYAAYA FOUR: JNAANA YOGA

Stanzas 1-6: Bhagavaanuvaacha:Imam vivasvate yogam proktamaanahamanyayam, vivasvaan manave
praaha anurikshaakavebravaat/ Evam paramasuraa praaptam imam raajarshayo viduh, na kaaleeneha
mahataa yogo nashtah parantapa/ Na yvaayam mayaatedya yogah proktah puraatanah, bhaktosi me
sakhaacheti rahasyam hyetaduttamam/ Arjuna uvaacha: Aparam bhavato janma param janmavivasvatah,
kathameta dvijaaneeyaam tvamaadou proktavaaniti/Bhagavaanuvaacha: Bahuuni me vyateetaani
janmaani tavacharjuna, taanyaham veda sarvaani na tvam vettha parantapa/ Ajopisanaavyayaatmaa
bhutaamaameeshvaropi san, prakritim smaamadhishtaya sambhavaatmaamayayaa/ Stanzas 7-10:
Yadaa yadaahi dharmasya glaanir bhavati Bharata, abhuddhaanamadharmasya tadaatmaanam
srijaamyaham/ Paritraanaaya saadhuunaam vinaashaayacha dushkritaam, Dharma samsthaapanaar -
thaaya sambhavaami yuge yuge! Janma karma cha me divyam evam yo vedtti tattvatah, tyatvaa deham
punarjanma naiti maameeti sorjuna/ Veeta raaga bhayakrodhaah manmayaa maamupaashritaah, bahavo
jnaana tapasaa puutaa madbhaavamaagataah/ Stanzas 11-16: Ye yathaa maam prapadyante
taamstathiva bhajaamyaham, mama vatrmaanuvartante manushyaah Partha! sarvashah/ Kaankshantah
karmanaam siddhim yajanta ha devataah, khispram hi manushe loka siddhirbhavati karmajaa/
Chaaturvarnyam mayaa srishtam gunakarmavibhaagashah, tasya kartaaramapi maam viddhya
kartaaramavyayam/ Na maam karmaani lipmanti na karmaphale spruhaa, iti maam yobhijaanaati

karmabhirna sa badhyate/ Stanzas 17-23: Kim karma kima karmeti kavayovyatra mohitaah, tatte karma pravakshyaami yadyagjnyat -vaa mokshyaseshubhaat/ Karmanohyapi boddhavyam cha vikarmanah, akarmanascha boddhavyam gahanaa karmano gatih/ Karmanya karma yah pashyet akarmani cha karma yah, sa buddhimaan manushyeshu sa yuktah kritsnakarmakrit/ Yasya sarve samaarambhaah kaama atkalpa varjitaah, jnaanaagni daghakarmaanam tamaahuh panditam budhaah/Tyaktvaa karma phalaasangam nityatripto niraashrayah, karmanyabhi pravrittapi n aiva kinchitkaroti sah/ Niraasheeryata chittaataa tyakta sarva parigrahaah, shaareeram kevalam karma kurvannapnoti kilbisham/ Yadrucchaalaabha santushto dvaandvaateeto vimatsarah, sama siddhaapasiddhou cha kritvaapi na nibadhyate/ Gatasangasya muktasya jnaanaavasthita chetasah, yagjnaayaadaratah karma samagram pravileeyate/ Stanzas 24-28: Brahmaarpanam Brahma havih Brahmaagnou Brahmanaa hutam, Brahmaiva tena gantavyam Brahmakarmasamaadhinaa/ Daivamevaapare yagjnam yoginah paryupaasate, Brahma- gnaava pare yagjnam yagjnenavopajuhvati/ Shrotraadeeneendriyaanye samyamaagnishu juhvati, shabdaadeenvishayaananye indriyaagnishu juhvati/ Sarvaaneendriya karmaani praana karmaanikchaah apare, Atma samyama yogaagnou juhvati jnaana deepite/ Stanza 28-33: Dravya yagjnaastapo yagjnaa yoga yagjnaastathaapare, svaadhyaa yagjnaana yagjnaascha yatayassamshrita vrataah/ Apaane juhvati praanam praanepaanam tathaa pare, praanaapaana gatee -drudhvaa praanaayaamaparaayanah/ Apare niyataahaaraah praanaan praaneshu juhvati, sarve -pyete yagjnyavido yagjnyakshapita kalmashaah/ Yagjna shishtaamrita bhujo yaanti Brahma Sanaa -tanam, naayam lokostya yagjnasya kutonyah Kurusattama/ Evam bahuviddhaa yagjnaa vitataa Brahmano mukhe, karmajaanviddhi taan sarvaan evam jnaatvaa vimokshase/ Shreyaandravya - mayaadagjnaat jnaana yagjnah parantapa, sarvam karmaakhilam Paartha! Jnaane parisamaapyate/ Stanzas 34-42: Tadviddhi pranipaatenam pariprashnena sevayaa, upadekshanti te jnaanam jnaaninastatva darshinah/ Yat jnaatvaa bhutaanya sheshena drakshyasyaatmanyatho mayi/ Apichedasipaapeebhyah sarvebhyah paapakrittham/ Yavaidhaamsi samiddhognih bhasmasaatkuruterjuna, jnaanaagnih sarva karmaani bhasmasaatkurute tathaa/ Nahi jnaanena sadrisham pavitramiha vidyate, tatsvayam yoga samsiddhah kaalevaatmani vindati/ Shraddhaavaa labhate jnaanam tatparassanyatendriyah, jnaanam labdhvaa paraamshantim achirenaadhigacchati/ Agjnaaschaashraddhdhaanascha samshayatmaa vinashyati, naayam lokosti na paro na sukham samshayaatmanah/ Yogasanyasta karmaanaam jnaana sancchhinna samshayam, aatmavantam na karmaani nibhdnanti Dhananjaya! Tasmaadajnaana sambhutam hritstham jnaanaasinaatmanah, cchitvainam samshayam yogam atishthottishtha Bharata!

ADHYAAYA FIVE : KARMA SANYAASA YOGA

Stanza 1: Arjuna uvaacha: Sanyaasam karmanaam Krishna! Punaryogam cha shamsasi, Yacchreya yetayorekam tanme bruuhi sunishchitam/ Stanzas 2-13: Bhagavaanuvaacha: Sanyaasah kama yogascha nishchreya sakaraapubhou, tayostu karma sanyaasaat karma yogo vishishyate/ Jneyassa nitya sanyaasee yo na dveshti na kaanksati, nirdvandyo hi mamaa baaho, sukham bandhaatpramuchyate/ Saankhya yogou prithak paalaah pravadanti na panditaah, ekamapyaaasthitassamyak ubhayorvindite phalam/ Yatsaankhaih praapyate sthaanam tadyogairapi gamyate, ekam saankhyamcha yogam cha yah pashyati sa pashyati/ Sanyaasastu Maha baaho dukkhamaaptu mayogatah, yogamukto munirrahma na chirenaadhigacchati/ Yogayukto vishuddaatmaa vijitaatmaa jitendriyah, sarva bhutaatma bhutaatmaa kurvannapi na lipyate/ Naiva kinchitkaromeeti yukto manyeta tatvavit, pashyan shrinvan sprushan jighran ashnan gacchhan svapanshvasan/ Pralapan visrujan grihnan unmishan nimishannapi, indriyaaneendriyaartheshu vartanta iti dhaaran/ Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah, lipyate na sa paapena padmapatramivaanbhasaa/ Yuktah karma phalam tyaktvaa shaanti -

maapnoti naishtikeem, ayuktah kaama kaarena phale sakto nibadhyate/ Sarva karmaani manasaa sanyastaaste sukham vashee, nava dwaare pure deheenaiva kurvannakaarayan/ Stanzas 14-26: Na kartutvam na karmaani lokasya srijati Prabhu, na karma phala samyogam svabhaa -vastu pravartate/ Naa datte kasyachitpaapam na chaiva sukritam vibhuh, agjnaanenaavritam jnaanam tena muhyanti jantavah/ Jnaanena tutadagjnaanam yeshaam naashitamaatmanah, teshaamaadityavad jnaanam prakaashayati tatparam/ Tad buddhayastadaatmaanah tannishthaastatparaayanaah, gacchaantyu punaraavritim jnaana nirdhuta kalmashaah/ Vidyaa vinaye sampanne braahmane gani hastini, shunichaivashvapaake cha panditaassamarshinah/ Ihauvatairjitassagoyeshaam saamyee sthitam manah, nirdosham hi samam Brahma tasmaad brahmani te shtitaah/ Na prahrishyetpriyam praapyanodvijet praapya chaapriyam, sthira buddhirasammudho brahmadevbrahmani sthitah/ Baahya sparsheshya saktaatmaa vindadyaatmani yatsukham, sa Brahmayoga yuktaatmaa sukham akshaya - mashnute/ Ye hi samsparsahjaa bhogaa duhkheyonaya evate, aadyantapantah kounteya na tesu ramate buddhah/ Shaknoteehaiva yasphodum praakchareera vimokshanaat, kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontah aaraamastathaantarajyotireva yah, sa yogee Brahma - nirvaanam Brahma bhutodhigacchati/ Labhante Brahma nirvaanam rishayah ksheena kalmashaah, cchinnadvaidhaa yataatmaanah sarva buta hite rataah/ Kaama krodhodbhavam vegam sa yuktassa sukhee narah/ Yontassukhontaraaraamas tatha antar jyotirevayah, sa yogee brahma nirvaanam brahmabhutodhigacchati/ Stanzas: 27-29: Sparshaan kritvaa bahirbaahyaamschak- shuschaivantare dhruvoh, praanaapaanou -samou kritvaa naasaahyantarachaarinou/ Yateendriya mano buddhih munirmoksha paraayanah, vigatecchhaabhaya krodho yassadaa mukta evasah/Bhoktaaram yagjnatapasaam sarva loka mahesh -varam, suhridam sarva bhutaanaam jnaatvaa maam shantimricchati/

ADHYAAYA SIX: JNAANA YOGA

Stanzas 1-9: Bhagavanuvaacha: Anaashritah karma phalam kaaryam karma karoti yah, na sanyaaseecha yogee cha na niragnarna cha kriyaah/ yam sanyaasamiti prahuh yogam tam viddhi Paandava!Nahya saannasta sankalpo yogee havati kashchanaa/ Arurukshormuneryogam karma kaaranamuchyate, yogaaruudhasya tasyaiva shamah kaaranamuchyate/ Yadaahi nendriyaartheshu na karmasvanushnate, sava sanlalpa sanyaasee yogaaruudhastadochyate/ Uddharedaatmaanaatmaanam naatmaanamava -saada yet, aatmaiva hyaatmano bandhuh aatmaava ripuraatmanah/ Bandhuraatmaatma nastasya yenaatmaivaatmanaa jitah, anatmanastu shatrutve varteraatmaiva shatrivat/ Jitaatmaanah prashaantasya paramaatmaa samaahitah, sheetoshna sukha duhkheshu tathaa maanaavamaanayoh/ Jnaana vigjnaana triptaatmaa kuutastho vijitendriyah, yuktaityuchyate yogee sama loshtaashmakaanchanah/Suhurnmitraa-ryudaaseena madhyastha dveshya bandhushu, saadhushvapi cha paapeshu sama uddhirvishishyate/ Stanzas 10-17: Yogee yumjeeta satatam aatmaanam rahasi sthitah, ekaakee yatachittaatmaa niraasheera parigrahaah/ Shuchou deshe pratishthaapya sthiramaasana maanasaah, naatyucchitam naatineecham chelaajina kushottaram/ Tatraikaagram manah kritvaa yatacchitrendriyakriyah, upavishvaasane yujyaatt yogamaatma vishuddaye/Namam kaaya shirogreavam dhaarayannachalam sthirah,samprekshya naasikaagram svam dishaschaanavalokayan/ Prashaantaatmaa vigatabheeh brahmachaari vratesthirah, manasamyamya macchhitto yukta aaseetamatparah/ Yujjnnannevam sadaatmaanam yogee niyata maanasah, shaantim nirvaanaparamaam matsamsthaamadhi gacchhati/ Naatyashnatastu yogosti na chaikaanta manashnatah, nachaati svapna sheelasya jaagratonaiva chaarjunah/ Yuktaahaara vihaarasya yukta cheshtasya karmasu, yukta svapnaava bodhasya yogo bhavati duhkhaah/ Stanzas 18-32: Yadaa viniyatam chittam aatmanyevaava tishthate, vispruhassarva kaamebhyo yukta ityuchyate tadaa/

Yathaadeepo nivaatastho nenjate sopamaa smritaa, yoginoyatachittasya yugjnato yogamaatmanah/ Yatro paramate chittam niruddham yogasevayaa, yatra chaivaatmanaatmaanam pashyannaatmani tushyati/ Sukhamaatyantikam yattat buddhigraahyamateendriyam, vetthi yatra na chaivaayam sthitaschalati tatvatah/ Yam labdhvaa chaaparam laabham manyate naadhikam tatah, yasmin sthito na duhkkena gurunaapi vichaalyate/ Tam vidyaadduhkha samyoga viyogam yoga sangjnitam, na nishchayena yoktavyo yogo nirvanna hetasaa/ Sankalpa prabhavaan kaamaa tyaktvaa sarvaanaseshatah, manas - indriyagraamaam viniyama samantatah/ Shantaishshanairuparamet buddhyaa dhriti griheetayaa, aatma samstham manah kritvaa na kinchidapi chintayet/ Yato yato nissarati manas- chanchalam -asthiram, yatastato niyamyaiadaatmanyeva vashamneyet/ Prashaanamanasam hyenam yoginam sukhamuttamam, upaiti shaanarajasam rahmabhutamakalmasham/ Yujjanneva sadaatmaanam yogee vigata kalmashah, sukhena Brahmasamsparsham atyantam sukhamashnute/ Sarva bhutastham -atmaanam sarvabhutaani chaatmani, eekshate yoga yuktaatmaa sarvatra samadarshanah/ Yomaam pashyati sarvatra sarvan cha mayi pashyati, tasyaaham na pranashyaami sacha me a pranashyati/ Sarva bhutasthitam yomaam bhajatyekatvamaashitah, sarvathaa vartamaanopi sa yogee mayi vartate/ Aatmyou -pamyena sarvatra samam pashyati yorjuna! Sukham vaa yadi duhkham vaasa yogee paramo matah/ Stanzas 33-45: Arjuna uvaacha: Yoyam yogastvayaa proktassaamnena Madhusudana, etasyaaham na pasgyaami chanchala - vaatshtitim shtiraam/ Chanchalam hi manah Krishna! Pramaadhi balavad -driddham, tasyaaham nigrham manty naayoriva sudushkaram/ Shri Bhagavan uvaacha: Asamshayam Maha Baaho, mano durngraham chalam, ahyasena tu Kounteya! Vairaagyana cha grihyate/ Asamyata -atmanaa yogo dushpraapa itime matih, pashyaatmanaa tu yatataa shakyovaaptumupaayatah/ Arjuna uvaacha: Ayatsshaddhayopeto yogaacchalita maanasah, apraapya yoga samsiddham kaamgatim Krishna! gacchati! Kacchhinno bhaya vibrashtah cchinaabhramiva nashyati, apratishyho Mahaa baaho! Vimudho brahmanah pathi! Ye tanme shamshayah Krishnah ccheettumarhasya sheshatah, tvadanyasam shayasyaasya chhettaa na hyupapadyate/ Bhagavanuvaacha! Paartha! Naiheva naamutra vinaashyasya vidyate, na hi kalyaanakritikashchit durgatim taata gacchati/ Praapya punya kritaam lokaan ushitvaa shashvateessamaah, shucheenaamshrimataam gehe yogahrashthobhijaayate/ Athavaa yoginaameva kule bhavati dheemataam, yetaddhi durlabhataram loke janma yadeedrisham/ Tatratam buddhi samyogam labhate pourva daihikam, yatate cha tato bhuya samsiddhou Kurunandana/ Purvaabhyaasena te naiva hriyate hyavashopi sah, jigjnaasurapi yogasy shabda brahmaativartate/ Prayanaadyata maanastu yogee samshuddha kilbishah, aneka janmasamsiddhah tato yaati paraam gatim/ Tapasvibhyodhiko yogee jnaanibhyopi matodhikah, karmibhyaschaadhiko yogee tasmaadyogee bhavaarjuna/ Yoginaamapi sarveshaam madgatena antaraatmanaa, shraddhaa vaan bhajate yo maamsa me yuktatamo matah/

ADHYAAYA SEVEN: VIGJNAANA YOGA

From Jnaana to Vigjaana or from Knowledge to Wisdom or from learning to feeling which leads to action as per karma! Stanzas 1-15: Bhagavan uvaacha: Mayyaasaktamanaah Paartha! Yogam yujjanmadaashrayah, asamshayam samagram maam yathaa jnyaassyasi tacchhrulu/ Jnaanam teham savigjnaanam idam vakshyaamasheshatah, yadjnaatvaa neha bhuyonyat jnaatavyamavashishyate/ Manushyaanaam sahaseshu kashchidyatati siddhaye, yataatamapi siddhhaanaam kashchinmaam vetthi tatvatah/ Bhumir aaponalo vaayuh kham mano buddhirevacha, ahamkaara iteeyam me bhinnaa prakritirashtadhaa/Apare- yamitastvaanyaam prakritim viddhi me paraam jeeva bhutaam Mahaa baaho! Yayedam dhaaryate jagat/ Yetadyoneeni bhutaani sarvaaneetyupadaaraya, aham kritnasya jagatah prabhavah pralayastathaa/ Mattah parataram naanyat kinchidasti Dhanaanjaya, mayi sarvamidam protam suutre maniganaa iva/ Rasohamapsu Kounteya! Prabhaasmi Shashi Suryayoh, pranavassarva

vedeshu shabdah khe pourusham Nrishu/ Punyo gandhah prithivyaam cha tejaschaasmi vibhaavasiu, jeevanam sarva bhuteshu tapaschaasmi tapasvishu/ Beejam maam sarva bhutaanaam viddhi Paarthah sanaatanam, busshirbuddhi- mataamasmi tejjastvejasvinaamaham/ Balam balavataan chaaham kaama raaga vivarjitam, Dharma -aviruddho bhuteshu kaamosmi Bharatarshabha/ Ye chiva saatvikaa bhaavaa raajaastaamasas chaye, matta yeveti taanviddhi na tvaham teshu te mayi/ Tribhiringunayairbhaavai rebhinsarvamidam jagat, mohitam naabhijaanaati maamebhyah paramapyayam/ Daivee hyeshaa gunamayee mama maayaa duratyayaa, maameva y prapadyante maayaametaam taranti te/ Na maam dushkritino muuddhaah prapadyante naraadhamaah, maayaaapahrita jnaanaah asurum bhaavam - aashritaah/ Stanzas 16-30: Chaturvidhaa bajante maam janaasukirorjuna aarto jijnasuraarthee jnaanee cha Bharatarshabha/ Teshaam jnaanee nitya yuktah ekabhaktirvisheshate, priyohi jnaaninotyartham ahamna cha mama priyah/ Udaaraassarva evaite jnaanee tvaatmyaiva me matam, asthitassa hi yuktaatmaa maanevanu uttamaam gatim/ Bahunaam janmanaamante jnaanavaanmaam prapadyate, Vaasudevas - sarvamiti sa mahaatmaa sudurlabhah/ Kaamaistaistaithritha jnaanaah prapadyantenyadevataah, tam tam niyamasthaaya prakrityaa niyataasvayaa/ Yo yo yaam yaam tanum bhaktasshraddhayaarchitu mi- cchati, tasyua tasyaachalaam shraddhaam taameva vidadhaamyaham/ Sa tayaa shraddhayaa yuktah tasyaaraadhanameehate, labhate cha tatah kaamaan mayaiva vihitaanhitaan/ Antavatthu phalam teshaam tadbhavatyalpa medhasaam, Devaandevayajo yaanti madbhaktaa yaanti maamapi/ Avyaktam vyaktimaapannam manyante maama buddhayah, parambhaavamajaananto mamaavyayamanuttamam/ Naaham prakaashassarvasya yogamaayaa samaavritah, muudhoyam naabhijaanaati loko maamajamavyayam/ Vedaaham samateetaani vartamaanaanichaarjuna, bhavishyaani cha bhutaani maam tu veda na kashchana/ Icchaadvesha samutthena dvandvamohena Bhaarata, sarva bhutaani sammoham sarge yaanti paramtapa/ Yeshaam tvantagatam paapam janaanaam punyakarmanaam, te dvandva mohanir- muktaah bhajante maam Dridhavrataah/ Jaraa marana mokshaaya mamaashritya yatanti ye, te Brahma tadviduh kritsnam adhyaatmam kamacha - akhilam/ Saadi bhutaadhi daivam maam saadhiyagjnam cha ye viduh, prayaakaalepi cha maam te vidiryukta chetasah/

ADHYAAYA EIGHT: AKSHARA PARABRAHMA YOGA:

Stanzas 1-15: Arjuna uvaacha: Kim tad Brahma ki madhtaantam kim karma purushottama, adhibhutam cha kim proktam adhidaivam kimuchyate/ Adhi yagjnyah katham kotra dehesmin Madhusudanas, prayaana kaale cha katham jneeyosi niyataatmabhih/ Bhagavan uvaacha: Aksharam paramo Brahma paramam svabhaavodhyaatmamuchyate, Bhutabhaavodbhavaakaro visargah karma sangjnitah/ Adhi Bhutam ksharo bhaavah Purushaschaadhi daivatam, Adhi yagjnaha mevaatra dehe deha bhrithaam vara/ Antakaalecha maameva smaran muktvaa kalebaram yah prayaati sa madbhaavam yaati naasyatra samshayah/ Yam yam vaapi smaran bhaamam thyajajante kalebaram tam tamevaiti Kounteyah sadaa sadbhaava bhavitah/ Tasmaasarveshu kaaleshu maamanusmara yuddhyacha, mayyarpita mano buddhih maamevaushyasya samshayah/ Abhyaasa yogayuktena chetasaa naanyasgaaminaa, paramam Prusham divyam yaati Paarthaanuchintayan/ Kavim puraananamanushaasitaaram anoraneeyaam samanummare - dyah, sarvasva dhaataaramanchityarupam aaditya varnam tamasah parasteet/ Payaana kaale manasaa - chalena bhaktyaa yukto yogabalena chaiva, bhruvormadhye praanamaaveshya samyak sa tam param purushamaipiti divyam/ Yadaksharam vedavido vadanti vishanti yadyatayo veetaraagaah, yaddhicchanto brahmacharyam charanti, tatthe padam sangrahe pravaakshye/ Sarva dvaaraani samyamya mano hridi nirudhyacha, muurdhanyaadhaayaatmanah praanamaasthito yoga dhaaraanam/ Omityekaaksharam Brahma vyaaharan maamanusmaran, yah prayaati tyajandeham sa yaati paramaam gatim/ Ananyacheta

-assatatam yo maam smarati nityasah, tasyaaham sulabhah Paartha! Nityayuktasya yoginah/ Maamu - petya punarjanma duhkhaalayamashaashvatam, naapnuvanti majaanmanan samsiddham paramaam gataah/ Stanzas 16- 17: Aabrahma bhuvanaalokaah punaraavartimorjuna! Maamupyeta tu Kounteya punar-janma na vidyate/ Sahasra yuga paryantam aharyad brahmano viduh, raatrim yuga sahasraantam te - ahoraatra vido janaah/ Stanzas 18-28: Avyaktaadvyaktayassarvaah prabhavantyaharaagame, raatryaagame pralee- yante tatraivaavyakta sangjnake/ Bhuta graamassa evaayam bhutvaa bhutvaa praleedyate, raatryaagame vashah Paarthah prabhavatyaharaagame/ Parastasmaattu bhaavonyovyakto -Ovyaktaat sanaatanah, yassa- sarveshu bhuteshu nashyutpu na vinashyati/ Avyaktokshara ityuktah tamaahuh paranaa gatim, yam praapya na nivartante taddhhaama paramam mama/ Purushassa parah Paartha! Bhaktyaa labhyastvan- anyayaa, yasyaam tatsthaani bhutaani yena sarvamidam tatam/ Yatra kaale tvanaavrittimm aavrittimm chaiva yoginah, prayaataa yaanti tam kaalam vakshyaami Bharatarshabha/ Agnirjotirahasshuklah shanmaasaa uttaraayanam, tatra prayaataa gacchanti Brahma Bahmavido janaah/ Dhuumo raatristhaa krishnah shanmaasaa dakshinaayanam, tatra chaandramasam jyotih yogee praapya nivartate/ Shuklakrishne gateehyete jajatasshaashvate mate, ekayaa yaatyanaavrittimm anyayaa vartate punah/ Naite sritee Paarthah jaanan yogee muhyati kashchana, tasmaatsarveshu kaaleshu yoga yukto bhavaarjinah/ edeshu yagjneshu tavassu chaiva daaneshu yatpunya phala pradishtham/ Atyeti tatsarvamidam veditvaa yogee param shaanamupaitichaadyam/

ADHYAAYA NINE: RAAJA VIDYAA RAAJA GUHYA YOGA

Stanzas 1-9: Bhagavanuvaacha/ Idam tu te guhyatamam pravakshaamyana suuyave, jnaanam vigjnaanasaahitam yad jnaatvaa mokshase shubhaan/ Raaja vidyaa raaja guhyampavitram idam uttamam, pratyakshaavagamam dharmyam susukham kartumavyayam/ Ashraddhadhaanaah purushaah dharmasyaasya parantapa, apraapya maam nivartante mrutyu samsaaravartmani/ Mayaa tatamidam sarvam jagadavyakta murtinaa, matshtaani sarva bhutaani na chaaham teshvavasthitah/ Na cha matshaani bhutaani pashya me yogamaishvaram, bhuta bhrunna cha bhutastho mamaatmaa bhuta bhaavanah/ Yathaakaasha sthito nityam vaayussarvatrago mahaan, tathaa sarvaani bhutaani matshtaa-neetyuvapadhaaraya/ Sarva bhutaani Kounteyah! prakritim yaanti maamikaam, kalpakshaye punastaani kalpaadou visrujaamyaham/ Prakritim svaamavashthabhya visrujaami punah punah, bhutagraamamimam kritsnyam avasham prakritervashaat/ Stanzas 10-15: Mayaadhyakshena Prakritih suuyate sachara - acharam, hetunaanena Kounteya jagad- vipari vartate/ Avajaananti maam moodhaah maanusheem tanumaashritam, param bhaavamajaaato mama bhuta maheshvaramn/ Moghaashaa mogha karmaano moghajnaaaaa vichetasah, raakshaseema -asureem chaiva prakritim mohineem shrutaah/ Mahaatmaa - nastu maam Partha! daiveem prakritim -aashritaah, bhajantyananya manaso jnaatvaa bhutaadi - mavyayam/ Satatam keertayanto maam yatam- tascha dridha vrataah, namasyantascha maam bhaktyaa nitya yuktaa upaasate/ Jnaana yagjnena prithaktvena bahudhaa vishvato mukham/ Stanzas 16-34: Aham kraturaham yagjnah svadhaamamahamoushadham, mantroham ahamevaajyam aham aajyam ahamagniraham hutam/ Pitaahamasya jagato maataa dhaataa pitaamahah, vedyam pavitramomkaarah ruksaamayajurevacha/ Gatirbhartaa prabhussaakshi nivaasa sharanam suhrit, prabhavah pralayah sthaanam nidhaanam beeamavyayam/ Tapaamahyamaham varsham nigruhnaa- myut srujaami cha, amritam chaiva mrityuscha sadasacchaaham Arjuna/ Trai vidyaa maam somapaah puuta paapaa - yagjnairishtvaa svargatim praarthayante, tey punyaamaasaadya Surendra lokam ashnanti divyaandini deva bhogaan/ Te tam bhuktvaa svarga lokam vishaalam ksheene punye martyalokam vishanti, evam trayeedharmamanu prapannah gataa gatam kaamakaamaa labhante/ Ananyaashchinta yanto maam ye janaah paryupaasate, teshaam nityaabhi yuktaanaam yogakshemam vahaamyaham/ Yen anya devataa

bhaktaa yajanted shraddayaanvitaah, tepi maameva Kounteya yajyanatya vidhi puurva -kam/ Aham hi sarva yagjnaanaam bhoktaacha prabhurevacha, na tu maamabhijaayanant tatve naatas- chayavanti tg/ Yaanti dava rataa devaan pitruun yaanti pitruvrataah, bhutaani yaanti bhu tejoya yaanti- madyaajinopi maam/ Patram pushpam phalam toyam yo me bhaktyaa prayacchati, taaham bhaktyuva- hritam ashmaami prayataatmanah/ Shubhaashubha phalairevam mokshyase karma bandhanaih, sanyaasa yoga yuktaatmaa vimukto maamupaishyasi/ Na moham sarva bhuteshu na me dveshyosti na priyah, ye bhajanti tu maam bhaktyaa mayi teteshu chaavyaham/Apichetsu duraachaaro bhajate maana- ya bhaak, saadhureva sa mantavyah samyagvyavasito hi sah/ Kshipram bhavati dharmaatmaa shaasva- cchaatim nigacchati, Kounteyah pratijaaneehi na bhaktah pranashyati/ Maam hi Paartha! Vyapaashritya yepisyuh paapayonayah, striyo vaishyaastathaa shuudraah tepiyaanti paraam gatim/ Kim punar braahmanaah punyaah bhaktaa raajarshayastathaa, anityam asukham lokam imam praapya bhajasva -maam/ Manmanaa bhavamad bhakto madyaajee maam namaskuru, maamevaishyasi yuktvaivam aatmaanam matparaayhanah/

ADHYAAYA TEN: VIBHUTI YOGA

Stanzas 1-11: Bhagavanuvaacha: Bhuyayeva Mahabaah, shrunu me paramam vachah, yatteham preeya - maanaaya vakshyaami hitakaamyaya/ Na me vidussuraganaah prabhavam na Maharshayah, ahamaadirhi devaanaam maharsheenaam cha sarvashah/ Yomaamajamanaadim cha veti loka Maheshwaram, asam- muudhassa martyeshu sarva paapaih pramuchyate/ Buddhirjnaana sammohah kshamaa satyam damas - shamah, sukham dukkham bhavo bhaavo bhaam chaabhayameva cha/ Aahimasaa samataa tushthih tapo daanam yasho yashah, bhavanti bhaavaa bhutaanaam mattha evaprithigvidhaah/ Marashayassapta purve chatvazaro manastathaa, madbhaavaa manasaa jaataa yeshaam loka imaah prajaah/ Yetaam vibhutim yogam cha mama vetthi tatvatah, sovikampena yogena yujyate naatra samshayah/ Aham sarvasya prabhavo mattassarvam pravartate, iti matvaa bhajante maam budhaa bhaava sanvitaah/ Macchitta madgatapraanaa bodhayatah parspraram, kathayantascha maam nityam tushyanti cha ramanti cha/ Teshaam satata yuktaanaam bhajantgaa preetipurvakam, dadaami buddhiyogam tam yena maamupayaanti te/ Teshaamevaanukampaartham ahamagjnaanam tamah, naashayaatmyaatma bhaavastho jnaanadeepena bhasvataa/ Stanzas 12-18: Arjunauvaacha/ Param Brahma param dhaama pavitram paramam bhavaan, Purusham shaashvatam divyam aadidevamajam vibhum/ Ahustvaam - rishayassarve Devarshir Naaradastathaa, Aasito Devalo Vyaasah svayam chaiva braveeshime/ Satvametadritammaneyanmaam vadasi Keshava, nahi te bhagavan vyaktim vidurdrvaa na daanavaa/ Swayamevaatmanaatmaanam vettatthvam Purusho -ttama, bhutabhaava -nah bhuteshah deva devah jagatpate/Vaktumarhasya sheshena divyaa hyaatma vibhutayah, yaabhir -vibhutibhirlokaan imaamstvam vyaapya tishthasi/ Katham vidyaamaham yogin tvaam adaa parichinta -yan, keshu keshu cha bhaveshu chintyosi Bhagavanmayaa/ Vistaarana -atmano yogam vibhutim cha Janaardana, bhuyah kathaya triptirhi shrunvato naastimemritam/ Stanzas 19-31: Bhagavanuvaacha/ Hanta te kathayishyaami divyaahyaatma vibhutayah, praadhaanya -tah Kuru sheshtha, naastyanto vistarasya me/ Ahamatmaa Gudaakesha, sarvabhutaashayasthitah, ahamaadischa madhyam cha bhutaanaamanta evacha/ Aadityaanaamaham vishnuh jyotishaam Raviramshumaan, mareechirmarutaasmi nakshatraanaamaham shashee/ Vedaanaam Saamavedosmi Devaanaamasmi Vaasavah, indriyaanaam manaschaasmi bhutaanaamasmi chetanaa/ Rudraanaam Shankaraschaasmi vitesho Yaksha raakshasaam, Vasuunaam paapakaschaasmi merussikhrinaamaham/ Purodhasaam cha muhyam maam viddhi Paartha! Brihaspatim, Senaaneemaham Skandah sarasaamasmi Saagarah/ Maharsheenaam Briguraham

giraamasmekamaksharam, yagjnaanaam japayagjnosmi staavaraanaam Himaalayah/ Ashvatthassarva vrikshaanaam Devashinaam cha Naaradah, Gandharvaa -naam Chitrarathah Siddhhaanaam kailo munih/ Ucchaashravamashvaanaam viddhimaamamrutod -bhavam, Iraavatam Gajendraanaam Naraanaamcha Nadaadhipam/ Aayudhaanaan maham vajram Dhenunaamasmi Kaamadhuk, vajanashchaasmi Kandarpah Sarpaanaamasmi Vaasukih/ Anantascha -asmi Naagaanaam Varuno yaadasaamaham/ Prahladaschaasmi daityaanaam Kaalah kalayataamaham, Mrigaanaam cha mrigondroham Vainatedyascha pakshinaam/ Pavanah papataamasmi Raamasshas -rabhritaamaham, Rishaanaam makaschaasmi srotasaamasmi jaahnavee/ Sargaanaamaadiraantascha mdhyanchaiva ahamarjuna, adhyaatma vidyaa vidyaanaam vaadah pravadataamaham/ Aksharaanaam akaarosmi dvandvaassamaasikasyacha, adhyaatmavidyaa vidyaanaam vaadah pravadataamaham/ Aksharaan -aamakaarosmi dvandvassaamasikasya cha, ahamevaakshayah kaalo dhaataaham vishvato mukhah/ Mrityussatva haraschaaham udbhavascha bhavishyataam, kaartishreervaakcha naareenaam smritire -dhyaa dhritih kshamaa/ Brihatsaama tathaa saamnaam gayatree chandasaamaham, maasaa -naam Maargasheersshoham ritunaam kusumaakarah/ Dyutam chalayataasmi tejastejasvinaamaham, jayosmi vyavasaayosmi satthvam sattvataamaham/ Vrishtenaam Vaasudevosi Paandavaanaam Dhanajayah, muneenaamyaham Vyaasah kaveenaammushanaa kavih/ Dando damayitaasmi neetirasmi jigeeshataam, mounam chavaasmi guhyaanaam jnaanam jnaanavataamyaham/ Yacchhaapi sarva bhutaanaam beejam tadahamarjuna, na tadasti vinaa yatsyaat mayaa bhutam charaacharam/ Naantosti maya divyaanaam vibhuteenam parantapa, yesha tuudde shatah prokto vibhuterivistaro mayaa/ Yadyad vibhutimatsatvam shrimaduurjitameva vaa, tatta devaanagacchatvam mama tejomsha sambhavam/ Atavaa bahunaitena kim jnaatena tavaarjuna, vishtabhyaahamidam kritsnyam ekaamshena stito jagat/ Stanzas 32-42: Sargaanaamaadiraantascha madhyanchaivaahamarjuna, adhyaatma vidyaa vidyaanaam vaadah pravadataamaham/ Aksharaanaamakaarosmi dvandvaassamaasikasyacha, adhyaatmavidyaa vidyaanaam vaadah pravadataamaham/ Mrityussatva haraschaaham udbhavascha bhavishya taam, kaartishreervaakcha naareenaam smritiredhyaa dhritih kshamaa/ Brihatsaama tathaa saamnaam gayatree chandasaamaham, maasaa -naam Maargasheersshoham ritunaam kusumaakarah/ Dyutam chalayataasmi tejastejasvinaamaham, jayosmi vyavasaayosmi satthvam sattvataamaham/ Vrishtenaam Vaasudevosi Paandavaanaam Dhanajayah, muneenaamyaham Vyaasah kaveenaammushanaa kavih/ Dando damayitaasmi neetirasmi jigeeshataam, mounam chavaasmi guhyaanaam jnaanam jnaanavataam -aham/ Yacchhaapi sarva bhutaanaam beejam tadahamarjuna, na tadasti vinaa yatsyaat mayaa bhutam charaacharam/ Naantosti maya divyaanaam vibhuteenam parantapa, yesha tuudde shatah prokto vibhuterivistaro mayaa/ Yadyad vibhutimatsatvam shrimaduurjitameva vaa, tatta devaanagacchatvam mama tejomsha sambhavam/ Athavaa bahunaitena kim jnaatena tavaarjuna, vishtabhyaahamidam kritsnyam ekaamshena stito jagat/

ADHYAAYA ELEVEN- VISHVA RUPA SANDARSHANA YOGA

Stanzas 1-25: Arjunauvaacha: Madanugrahaaya paramam guhyam adhyaatma sangjnitam, yatva yoktam vachastena mohoyam vigato mama/ Bhavaapyayou hi bhutaanaam shrutou vistarasho maya, tvaattatah kamala patraaksha maahaatmyamapi chaavyayam/ Evametadyathaatta tvam aatmaanam Parameshvara, drashthumicchhaami te ruupam aishvaram Purushottama/ Manyase yadi tacchhakyam mayaa drashtumiti prabho, yogeshvarah tato metvam darshayatmaanamavyayam/ Bhagavanuvaacha: Pashyame Paartha! Rupaani shatashotha sahasrashah, naanaa vidhaani divyaani naanaa varna-aakriteenicha/ Pashyaadityaan Vasuun Ashvinou Marutastathaa, bahuunyadrishta puurvaani pashchyaa-

scharyaani Bharata/ Ihaikastham jagat kritsnyam pashchaadya sacharaacharam, mame dehe Gudaa -
 kesha! Yacchhaanyaddrashtumicchhasi/ Na tu maam shakyase drashtum anenaiva sva chakshushaa,
 divyam dadaami te chakshuh pashyame yogamaishvaram/ Sanjayauvaacha/ Eka muktvaa tato Raajan
 Maha yogeshvaro Harih, darshayaamaasa Paarthaaya paramam rupamaishvaram/ Aneka vaktra
 nayanam anekaadbhuta darshanam, aneka divyaabharanam divyaanekodyataayudham/ Divya
 maalyaambara dharam divya gandhaanulepanam, sarvaashcharyamayam devam anantam vishvato -
 mukham/ Divi Surya sahasrasya bhavedyugavadutthitaa, yadi bhaasyadrishee saa syaat bhaasastasya
 mahaatmanah/ Tatraikastham jagad krutsnyam pravibhaktamanekadhaa, apasshyaddeva devasya
 shareer Paandavastad Tatassa vismayaa vishto hrishtaromaa Dhananjayah, pranamyaa shirasaa Devam
 kritaagjnalirabhaashata/ Divi Surya sahasrasya bhavedyugavadutthitaa, yadi bhaasya drishee saa syaat
 bhaasastasya Mahatmanah/ Tatraikastham jagat kritsnyam pravibhaktamanekadhaa, avashyaddeva
 devasya shareere Paandavastathaa/ Tatassa vismayaa vishto hrishta romaa Dhananjayah pranamyaa
 shirasaa devam kritaanjalarabhaashata/ Arjunauvaacha: Pasyaami Devaam stava Deva dehe
 sarvaamstathaa bhuta vishesha sanghaan, Brahmaanameesham Kamalaasaastham risheemscha sarvaan-
 uragaamscha divyaan/ Anekabaahodara vaktgra negtrfam, pashyaami tvaam sarvanonanta rupam,
 naantam na madhyam na punasta vaadim pashyaami Vishveshvara, Vishva rupam/ Kireetinam gadinam
 chakrinam cha tejo raazshim sarvato deeptimantam, pashyaami tvaam durnireekshyam samantaat
 deeptaanalaarkadyutimaprameyam/ Tvamaksharam paramam veditavyam tvamasya vishvassva param
 nidhaanam, tvamavyayasshaasvata dharmna goptaa sanaananastvam purushomatome/ Anaadimadhyam
 -tam ananta veeryam ananta baahum Shashi Surya netram, pasyaami tvaam deepta hutaashavaktram
 svatejasaa vishvamidam tapantam/ Dyaavaa prithivyoridamantaram hi vyaaptam tvaya kena dishashcha
 sarvaah drishtvaadbhutam rupamugram tavedam lokatrayam pravyathitam Mahaatman/ Ameehitvaam
 sura sanghaa vishanti kechidbheetaah praanjalayo grinanti, svasteestyuktaa Maharshi Siddha sanghaah
 stuvanti tvaam stutibhih pushkalaabhih/ Rudraadityaa Vasavo ye cha Saadhyaah Vishveshvinou
 Marutashchoshmapaashcha, gandharva yakshaasura Siddha saghaah weekshante tvaam vismitaash -
 chaiva sarve/ Ruupam mahatte bahuvaktra netram Mahabaaho bahu baahuurupaadam, bahoodaram
 bahu damshttraakaraalam drushtvaa lokaah pravyathitaastathaaham/ Nabhasprusham deeptamaneka
 varvam vyaaptaananam deepta vishaalanetram, drishtvahitvaam pra vyathitaantaraamta dhritim na
 vindaami shamam cha vishno/ Damshttraa karaalaani cha te mukhaani drishtaiva kaalaanala sanni -
 bhaani disho na jaane na labhecha sharma praseeda Devesha, Jagannivaasa/ Stanzas 26-54: Ameer cha
 tvaam Dhritarashtrasya putraah sarve sahaivaavanipaala sanghaih, Bheeshmo Drona Suutaputrastathaa
 sou sahaanmadeerapi yodha mukhyai/ Vaktraani te tvaramaanaa vishanti damshttraa karaalaani
 bhayaanakaani, kechidvilagnaa dashanaantareshu samdrusyante chuurnitair -uttamaangai/ Yathaa
 nadeenaam bahavombu vegaah samudramevaali mukhaa dravanti, tathaa tavaamee naraloka veeraah
 vishanti vaktraanyabhivijjvalanti/ Yathaa pradeeptam jvalanam patangaah vishanti naashaaya vishanti
 lokaah tavaapi vaktraani samriddha vegaah/ Lelihyase samaanassamantaat lokaassamagraan vadanair
 jvaladbhih, tejobhiraapurva jagat samagram bhaasastavograah pratavanti Vishno/ Abyaahi me ko
 Bhavaanugrarupo namostute Deva varah praseeda, vigjnaatumicchhaami bhavanta maadyam na hi
 prajaanaami tava pravritthim/ Bhagavanuvaacha/ Kaalosmi lokakshayakrid pavriddhho lokaa
 ssamaahartumiha pravrittah/ Ritopi tvaam na bhavishyanti sarveyevasthitaah pratyaa- neekeshu yodhaah/
 Tasmaattumutthishtha yasho labhasva jitvaa shatruunbhunkshva raajyam samrid -dham, mayaivete
 nihataah purvameva nimitttha maatram bhava Savyasaachin/ Dronam cha Bheeshmam cha Jayadratham
 cha karnam tathaanyaanaapi yodhaveeraan, mayaa hataamstvam jahi maa pyatishthaa yuddhasya jetaasi
 rane sapatnaan/ Sanjayauvaacha/ Etaccrutvaa vachanam Keshavasya kritaanjalar -vepamaanah

Kireetee, namaskritvaa bhuya evaaha krishnam sagadgadam bheeta bheetah pranamya/ Arjunauvaacha/ Sthaane Hrisheeksha tava prakeertyaa jagatprahrushyatanurajyatecha, Rakshaamsi bheetaani disho dravanti sarva namasyanti cha Siddha sanghaah/ Kasmaaccha te na nameran mahaatman, gareeyase Brahmanopyaadi kartre, Ananta Devesha! Jagannivaasa! tvam aksharam sad asad param yat/ Tvamaadi DevahPurushah Puraanah tvamasya vishvasya param nidhaanam, vettaapi vedyam cha param cha dhaamatvayaa tatm Vishvamananta rupa! Vaayuryamognir -varunasshashaankah prajaapatistvam prapitaamahascha, Namostestu sahasra kritvah punasc ha bhuuyopi namo namaste/Namah purasadadatha prishtataste,namostute sarvata yeva sarvah/ Sakheti matvaaprasabham yaduktam, he Krishnah he Yadavah he sakheti, ajaanataa mahimaanam tadvam mayaa pramaadaat pranayena vaapi/ Yacchaapahaasaarthama satkritopi vihaarashayaasana bhojaneshu, ekothavaapyat achyuta tat samaksham tatkshaamayetvaamaham aprameyam/ Pitaapi lokasya charaacharasya tvamasya puujascha guruguruuraan, natvamatsamotstyabhyadhikah kutnyo lokatrayenyatpratima prabhaava/ Tasmaatpranamya pranidhaana kaayam prasaadaye tvaamahmeeshameedyam, piteva putrasya sakheena sakyhuh priyah priyaayaarhasi Deva sodhum/ Adrishtapuuvam hrishitosmi drishtvaa bhayanacha pravyathitam manome, tadeva me darshaya Deva rupam ptaseeda Devesha jagannivaasa/ Kireetinam gadinam chakrahastam icchhaamitvaam drashtumham tathiava, tevaiva rupena chaturbhujena sahasrabaaho bhava Vishva murte/ Bhagavanuvaacha/ Mayaaprasannena tavaarjunedam rupam param dashiamaatma yogaat, tejomayam vishvamanantamaadyam yanmee tvadanyena na drishta puram/ Na vedayagjnyaadhyayanairna daanaah na cha kriyaabhirna tapobhirugraih, evam rupassyakya aham nriloke drashtum tvadanyena kurupraveera/ Maa te vyathaa maa cha vimoodha bhaavo drishtvaa rupam ghorameedrigmamedam, vyapetabheeh preeta maanaah punastvam tadeva me rupamidham prapashya/ Sanjayauvaacha/ Ityarjunam Vaasudevastathoktvaa svakam rupam darshayaamaasa bhuyah, aashvaasayaamaasa cha bheetamenam bhutvaa punassoumyavapuramahaatmaa/ Arjunauvaacha: Drishtedam maanusham rupam tava soumyam Janaardana! Idaaneemasmi samvritta sachetaah prkritam gatah/ Bhagavanuvaacha: Naaham Vedairna tapasaa na daanena na chejyayaa, shakya evam vidho drashtum drishtavaanapi maam yathaa/ Bhaktyaa tvaan anyayaa shakya ahamevam vidhorjunaa, jnaatum drashtum cha tatvena praveshtumcha parantapa/Matkarmakrunparamo bhaktassanga varjitah, nirvairassarva bhuteshu yassamaameti Pandava/

ADHYAYA TWELVE : BHAKTI YOGA

Stanzas 1-20: Arjunauvaacha : Evam satata yuktaa ye bhaktaasvaam paryupaasate, yechaapyaksharam avyaktam teshaam ke yoga uttamaah/ Bhagavanuvaacha: Mayyaaveshya mano ye maam nitya yuktaamaa mataah/ Ye tyaksharamanirdeshyam avyaktam paryupaasate, sarvatragamacchyanam cha kuutastham achalam dhruvam/ Sanniyamyendriyagraamam sarvatra sama buddhayah, te praapnuvanti maameva sarva bhutahiterataah/ Kleshodhikatarasteshaam avyakaasaktachetasaam, avyaktaa hi gatirduhkham dehavadbhiravaapyate/Ye tu sarvaani maya sanyasyamatparaah, ananyenaiva yogena maam dhyayanta upaasate/ Teshaamaham samuddhataa mrityu samsaara saagaraat, bhavaamina chitaatpaartha!mayyya- veshita chetasaam/ Mayyeva mana adhatsva mayi buddhim niveshaya, nivasishyasi mayyeva ata urthvm na samshayah/ Atha chittam samaadhaatum na shaknoshi mayi sthiram, abhyaasa yogena tato maamicchhaaptum Dhananjaya/ Abyaasepya samardhosi makkarma parayo bhava, madarthapi karmaani kurvan siddhimavaapyasi/ Athaitadayva shaktosi kartum madyogamaashritah, sarvakarma phala tyaagam tatah kuru yataatmavaan/ Shreyo hi jnaanamabhyaasaat jnaanaadhyaanam vishishyate, dhyanaatkama phalatyaagah tyagaacchhantiranantaram/ Aveshtaa sarva bhutaanaam maitra karuna

evacha, nirmamo nirahankaarah sama duhkha sukha kshamee/ Santushtassantatah yogee yataatmaa
 dridha nishchayah, mayyapita mano buddhih yo madbhaktassame priyah/ Yasmaannodwijate loko
 lkaannodvijate cha yah, harshaamarsha bhayodvegaih mukto yassachame priyah/ Anapekshas suchitir -
 dakshah udaaseeno gatavyathah, sarvaarambha parityaagee yo madbhaktassame priyah/Yona na
 hrishyati na dveshti na shochati nakaakshati, shubhaashubha parityaagee bhakti maanyaassa me priyah/
Namasshatro cha mitrecha tathaa maanaavamaanayoh, sheetoshna sukha duhkheshu namassanga
vivarjitah/ Yetu dharmyaamritamidam ythoktam paryupaasate, shraaddhaadhaanaa matparamaah
 bhaktaastiteeva me priyaah/

ADHYAAYA THIRTEEN: KSHETRA KSHETRAGJNA VIBHAAGA YOGA:

Stanzas 1-19: Arjunauvaacha: Prakritim Purusham chaiva Kshetram Kshetragjnamevacha, yetatveditum
 icchhaami jnaanam jneyam cha Keshava/ Bhagavanuvaacha: Idam shareeram Kounteya! Kshetrami -
 tyabhidheeyate, etadyo vetti tam praahuh Kshetragjna iti tadvidah/ Kshetramchaapi maam viddhi
 sarvakshetreshu Bharata, Kshetrakshetragjnayor jnaanam matam mama/ Tad kshetram yaccha
 yaadrukcha yadvikaari yatascha yat, sa chyo yatprabhaavascha tatsamaasena me shrunu/ Rishibhir
 bahudhaa geetam cchandobhirvividhah prithak, Brahma sutrapadaishiva hetumadbhirvinishchitaih/
 Maha bhutanyahamkaaro buddhiravyaktamevacha, indriyaani dashaikamcha panchachendriya
 gocharaah/ Ikcchhaa dveshah sukham dukham sanghaataschetanaa dhritih, etat kshetram sanaaseva
 savikaaramudaahritam/ Amaanitvamadam bhitvam ahimsaa kshaantiraarjavam, aacharyopaasanam
 shoucham sthiryamaatma vinigraha/ Indriyaartheshu vairaagyam anahankaara evacha, janma
 mrityujaraa vyaadhi dukha doshaanudarshanam/ Asaktiranabhishvangah putra daara grihaadishu,
 nityam cha sama chittaatvam ishtaanishtapavartishu/ Mayichaananyayogena bhaktiravyabhicharinee,
 vivikta desha sevitvam aratirjanasamsadi/ Ahyaatmajnaana nityatvam tatvajnaanaartha darshanam, etad
 jnaanamiti proktam agjnaanam yadatonyathaa/ Jneyam yattatpravakshyaami yad jnaana amritam -
 ashnute, anaadimatparam bahma nasattannaasaduchyate/ Sarvatah paanipadam tat sarvatokshi
 shiromukham, sarvatasshrutimalloke sarvamaapritya tishthati/ Sarvendriya gunaabhaasam sarvendriya
 vivarjitam, asaktam sarvabhricchhiva nirgunam guna bhoktracha/ Bahirantascha bhutaanaam acharam
 charamevacha, suukshmataatthad avigjneyam duurastham chaantike cha tat/ Avibhaktam cha bhuteshu
 vibhaktamiva cha sthitam, bhutabhuratucha tad jneyam grasishnu prabavishnucha/ Jyotishaamapi tajjotih
 tamasa paramucchyate, jnaana jneyam jnaana gamyam hridi sarvasya vishthitam/ Iti Kshetram tathaa
 jnaanam jneyam choktam samaasatah, madbhakta ye tad vigjnaaya madbhaavaayopapadyate/ Stanzas
20-35: Prakritim Purusham chaiva viddhyanaadee ubhaavapi, vikaaraamscha gunaaamschaiva viddhi
prakrit sambhavaan/ Kaarya kaarana kartutve hetuh Prakritiruchyate, Purushasukha dukhaa -naam
bhokritve heturuchyate/ Purushah Prakritisthohi bhunkte prakritijaangunaan, kaaranam guna
samgosya sadasadyoni janmasu/ Upadrashtaanumantaacha bhartaa bhoktaa Maheshwarah, Parama -
atmeti chaapyukto dehesmin Purushah parah/ Ya evam vetti Purusham Prakritim cha gunassaha,
sarvathaa vartamaanopi na sa bhuyobhijaayate/ Dhyaavenaatmani pashyanti kechidaatmaanam
aatmanaa, anye saankhyena yogena karma yogenachaapare/ Anyetvevamajaanantah shrutvaanebhya
upaasate, chepi chaatitaramtyeva mrityum shrupiparaayanah/ Yaavatsanjaayate kinchit satvam
sthaavara jangamam, kshetra kshetragjna samyogaat tadviddhi Bharatarshabha! Samam sarveshu
bhuteshu tishthantam Parameshvaram, vinashyantavinashyantam yah pashyati na pashyati/ Samam
pashyanhi sarvatra samavasthitameeshvaram, na hinastyaatmaatmaanam tato yaati paraam gatim/
Prakrityaiva cha karmaani kriyaamaanaani sarvashah, yah pashyati tathaatmaanam akartaaram na
pashyati/ Yathaa bhutaprithag -bhaavam ekastamanupashyati, tata evacha vistaaram Brahma sam

vadyate tadaa/ Anaaditvaan nirgunat -vaat Paramatmaayamavyahah, shareerasthopi Kounteya na karoti na lipyate/ Yathaa sarvagatam soukshmyaat aakaasham nopalipyate, sarvatraavashaasthito dehe tathaatamaa nopalipyate/ Yathaa prakaashayatyekah kritsnyam lokamimam Ravih,kshetram kshetree tathaa kritsnyam prakaashayati Bhaarata/ Kshetra kshetrajnyayorevam antaram jnaana chakshushaa, bhuta prakriti moksham cha ye viduryaanti te param/

ADHYAAYA FOURTEEN: GUNATRAYA VIBHAAGA YOGA

Stanzas 1-27: Bhagavanuvaacha: Param bhuyah pravakshyaami jnaanaanaam jnaanamtamam, yad jnaatvaa Munayassarve paraam siddhimito gataah/Idam jnaanamupaasshritya mama saadharmyam aagataah, sargepinopajaayante pralaye na vyathanti cha/ Mamayonirmahad brahma tasmin garbham daddhaamyaham, sambhavat sarva bhutaanaam tato bhavati Bharata/ Sarva yonishu Kounteyah murthayassambhavavanti yaah, taasaam Brahma mahadyonih aham beejapradah Pitaa/ Sarvam rajastama iti gunaah Prakriti sambhavaah, nibadhnanti Maha Baaho dehe dehinamavyayam/ Tatra Satvam nirmalatvaat prakaashakamanaamayam, sukhasangena badhnaati jnaana sangjena chaanagha/ Rajo raagaatmakam viddhi trishnaasanga samudbhavam, tannibadhnati Kounteyah karma sangena dehinam/ Tamastvajnaanajam viddhi mohanamsarvadehinaam, pramaalaadasya nidraabhih tanni badhnaati Bhaarata/Satvam sukhe sanjnyayati rajah karmani Bharata, jnaanamaavritya tu tamah pramaade sanjnyayatyuta/ Rajkastamaschaabhi buuya sattvam bhavati Bhaarata, rajassatvam tamaschiva tamassatvam rajastathaa/ Sarva dvareshu dehesmin prakaasha upajaayate, jnaanam yadaa tadaa vidyaat vivriddham satvamityuta/ Lobhah pravrittiraarambhah karmanaamashamah spruhaa, rajasyetaani jaayante nivriddhe Bharatarshabha/ Aprakaasho pravrittischa pramaado moha evacha, tamasyetaani jaayante vivriddhe Kurunandana/ Yadaa satve pravriddhetu pralayam yaati dehabhrit tadotamanidaam lokaan amalaan pratipadyate/ Rajasi pralayam gatvaa karma sangishu jaayate, tathaa praleenastamasi moodha yonishu jaayate/ Karmanassukritasyaahuh saatvikam nirmalam phalam, rajanastu phalam dukham agjnaanam tapasah phalam/ Satvaatsanjaayate jnaanam rajaso lobha eva cha, pramaadamohou tamaso bhavatojnaanamevacha/ Urthvam gacchhanti satvathaah madhye tishthanti raagasaah, jaghanya guna vrittisthaah adho gacchhanti taamasaah/ Naanyam gunebhyah artaaram yadaa drashtaanupashyati, gunebhyascha param vetti madbhaavam sodhigacchhati/ Gunaanetaan-ateetyaa treen dehee deha samudbhavaan, janma mrityu jaraa dukkhaih vimuktomritamashnute/ Arjumavaacha: Kairlingaistreen ginaanetaan ateeto bhavati Prabho, kimaachaarah katham chaitaan treen gunaanativartate/ Shri Bhagavaanuvaacha: Prakaasham cha pravrittimcha mohameva cha paandava, na dveshti sampravrittaani na nivrittaani kaanchati/Udaaseenavadaaseeno gunairyona vichaalyate, gunaavartanta ityeva yovatishthanti nenjate/ Samadhukhahsukhahsvasthah sama loshtaashma kaanchanah, tuly priyaapriyo dheerah tulya nindaatma samstutih/ Manaavamaanostulyah tulyo mitraari pakshayoh, sarvaarambha parityaagee gunaateetassa uchyaate/ Maamchyayovyabhichaarena bhakti yogena sevate,sa gunaassamamateetyaan Brahmabhuyaaya kalpate/ Brahmanohi pratishthaaham amritasyaavyayasya cha, shaashvatasya cha dharmasya sukhasyaikaantikasya cha/

ADHYAAYA FIFTEEN: PURUSHOTTAMA PRAAPTI YOGA

Stanzas 1-20: Bhagavaanuvaacha: Urthvamooolamadhaasshyaakham Ashvattham praahuravyayam, chhandaamsi yasya varnaani yastam Veda sa vedavit/ Adhaschhorthvam pravritaastasya shaakhaah guna pravriddhhaa vishaya pravaashaa, Adhascha moolaanyanusantataani karmaanu bandheeni manushya loke/ Na rupamasyeha tathopalabhyate naanto na chaadurna cha sampratishthaa, ashvatthaa menam suviroodha mulam asanga shastrena dhridhena cchitvaa/ Tatah padam tatparimaargitavyam yasmingataa na nivartanti bhuyah, tamev chaadyam purusham prapadye yatah pravrittih prasrutaa puraanee/ Nirmaanamohaa jitasanga doshaa adhyaatmanityaa vinivritta kaamaah, dvandvair vimuktaah sukhaduhkha sangjaih gacchhantya muudhhaah padamavyayam tat/ Na tad bhaasate suryo na shashaanko na paavakah, yadgatvaa na vivartante taddhhaama paramam mama/ Mamaivaamsho jeeva loke jeevabhutassanaatanah, manasshhashthyaaneendraani prakritisthaani karshati/ Shareeram

yadavaapnoti yacchhaapyutkraamateeshvarah, griheetvaitaani samyaati vaayurgandhaanivaashayaat/ Shrotram chakshuh sparshanam cha rasanam ghrranamevacha, adhishtaya manaschaayam vishayaanupasevate/ Utkraamantam sthitam vaapi bhungjnaanam vaa gunaanvitam, vimuudhaa naanu pashyanti jnaana chakshushah/ Yatanto yoginaschainam pashyaantyaatmanyavasthitam, yatantopya kritaatmaano nainam pashyantya chetasah/ Yadaaditya gatam tejo jagadbhaasayatekhilam, yacchhandra masi acchhaagnou tattejo viddhimaamakam/ Gamaavishya cha bhutaani dhaarayaamyahmojasaa, pushnaami choushadheessarvaah Somo bhutvaa rasaatmakah/ Ahaam Vaishvaanaro bhuutvaa praaninaam dehamaashritah, praanaapaana samaayuktah pachaamyannam chaturvidham/ Sarvasya chaaham hridi sannivishto mattassmitih janaan mapohanam cha, Vedaischa sarvairahameva vedyo, vedaantakridvedavidevachaaham/ Dvaavimou purushou loke ksharaschaakshara eva cha, ksharaa - ssarvaani bhutaani kuutastokshara uchyate/ Uttamah purushatvanyah parmaatmetyudaashritah yo lokatratrayumaavishya bibhatavyaya Ishvarah/ Yasmaatksaramateetoham aksharaadapi chottamah, atosmin loke vede chaprathitah Purushottamah/ Yo maamevama sammoodho jaanaati Purushottamam, sa sarvavidbhajati maam sarva bhaavena Bhaarata/ Iti guhyatamam shaastram idamuktam mayaa - nagha, etat budhhvaa buddhimaan syaat krita krityascha Bharata/

ADHYAAYA SIXTEEN: DAIVAASURASAMPADVIBHAAGA YOGA

Stanzas 1-24: Bhagavanuvacha: Abhayam sattva samshuddhih jnaanayoga vyavasthitih, daanam damascha yagjnasycha swaadhyayastava aarjavam/ Ahimsaasatyamakrodhah thyaagasshaantir apaishunam, dayaa bhuteshva lolatvam maardavam hreerachaapalam/ Tejah kshamaa dhritishoucham adroho naatimaanitaa, bhavanti sampadam daiveem abhijaatasya Bhaarata/ Dambho darpobhimaanas - cha krodhah paarshyamevacha, agjnaaam chaabhijaatasya Partha! sampadamaasureem/ Daivee sampad vimokshaaya nibandhaayaasuree mataa, maashuchassampadam daiveem abhijaatosi Pandavaa/ Dvou bhuta sargou lokosmin daiva asura evacha, daivo vistarashah prokta asuram Paartha, shrunu/ Pravrittim cha nivrittim cha janaa n viduraasuraah, na shoucham naapichaachaaro na satyam tesu vidyate/ Asathyamapratishtham te jagadaahuraneeshvaram, aparasparasambhutam kimanyatkaamahaitukam/ Etaam drishtimavashtabhyah nashtaatanolp buddhayah prabhavastyugra karmaanah kshayaaya jagato hitaah/ Kaamamaashritya dushpuuram dambhamaana madaanvitaah, mohaad gruheetvaanadgraahaan pravartanteshuchivrataah/ hintaamaparimeyaam cha pralayaantaamupaashritaah, kaamopa bhoga paramaah etaavaditi nishchitaah/ Aashaapaash shatairbuddhaah kaamakrodhaparaayanaah, eehante kaama bhogaartham anyayenaartha sanchayaan/ Asoy mayaa hatasshtruh hanishye chaaparaanapi, Ishvarohamam bhogee siddhhoham balavaansukhee/ Adhyobhijanavaanasmi konyosti sadrishomayaa, yashye daasyaami modishye ityajnaana vimohitaah/ Anekachittha vibhraantaah mohajaala samaa - vritaah, prasaktaah kaama bhogeshu vatanti narakeshuchou/ Atma sambhaavitaastabhdhaa dhana maanamadaanvitaah, yajante naama yagjnaiste dambhenaavidhipuurvakam/ Ahamaaram balam darpam kaamam krodham cha samshritaah, maamaatma paradehesu pradvishantobhyasuuyakaah/ Taanaham dvishatah kruraan samsareshu naraadhamaan, kshipaamyajasramashubhaan asureeshvepa yonishu/ Asureem yonimaapannaah moodhaa janmani janmani, maapa praapyava Kounteyah tatoyaanadhamaa gatim/ Trividham narakasyedam dvcaaram naashana maatmanah, kaama krodhastathaa lobhah tasmaat yetatrayam tyajet/ Yetairvimuktah Kounteya! Tamodvaaraistribhiraarah, acharatyaatmanasshreyah tato yaati paraam gatim/ Yasshhaastravidhimutsrujya vartate kaama kaaratah, na sa siddhimavaapnoti na sukham na paraam gatim/ Tasmaacchhaastram pramaanam te karyaakaryavyavasthitou, jnaatvaa shaashtra vidhaanoktam karma kartumarhasi/

ADHYAAYA SEVENTEEN: SHRADDHAA TRAYA VIBHAAGA YOGA

Stanzas 1-22: Arjunauvaacha/ Ye shaashtra vidhimutsrujya yajabnted shaddhayaanvitaah, teshaam nishthaatu kaa Krishna! Satvamaaho rajastamah/ Bhagavanuvacha: Trividhaa bhavati shraddhaa dehinam saa svabhaavajaa, saatvikee raajasee chaiva taamasee cheti taam shrunu/ Satvaanurupaa sarvasya shraddhaa bhavati Bharata, shraddhamayoyam purusho yo yacchhadraassa eva sah/ Yajante

saatvikaa Devaan yaksha rakshaamsi raajasaah, pretaan bhuta ganaamshchaanye yajante taamasaa janaah/ Ashaastraviihitam ghoram tapyante ye tapojanaah, dambhaahamkaara samyuktaah kaama raaga balaanvitaah/ Karshayanathasshareerastham bhutagraamamachetasah, maam chaivaantas shareera - stham taan viddhyaasura nishchayaan/ Aahaarastvapi sarvasya trividho bhavati priyah, yagnastapas- tathaa daanam teshaam bhedamimam shrunu/ Aayussatva balaarogya suhapreeti vivardhanaah, rasyaah snigdhaah sthira hridyaah aahaaraassaatvika priyaah/ Katvaamla lavanaatyushnateeksha ruuksha vidaahinah, aahaaraa raajasasseshthaah duhkha shokamaya pradaah/ Yaatayaamam gatarasam puuti paryushitam cha yat, ucchhishtamapi chaamedhyam bhojanam taamasapriyam/ Aphalaakaajni - bhiryagjno vidhi drishto ya iyyate, yashtavyameveti manah samaadhaaya sa saatvikah/ Abisandhaaya tu phalam dambhaarthamapi chaiva yat, iyyate Bharata shreshtha tam yagnam viddhi raajasam/ Vidhi - heenama srishthaannam yagnam taamasam parichakshate/ Devadvijagurupraaghna puujanam shoucha -maajavam, brahmacharyamahimsaa cha shaareeram tava uchyate/ Anudvegakaram vaakyam satyam priyahitam cha yat, svaaddhya -abhyasanam chaiva vaangmayam ta va uchyate/ Manah prasaadas - soumyatvam mounamaatma vinigrahaah, bhavanam shuddhirityetat tapo maanasamuchyate/ Shraddhayaa parayaa taptam tavastatrividham naraih, aphalaakaankshibhiryuktaih saatvikam parirakshate/ Sarkaaramaana pujaartham tapo dambhena chaiva yat, kriyate tadiha proktam raajasam chalama - dhruvam/ Moodhagraahenaatmano yat peedayaa kriyate tapah, parasyotssaadharaatham vaa tatthaamasamudaahritam/ Daatavyamiti yaddaanam deeyatenupakaarine, deshe kaaleecha paatrecha tad -daanam saatvikam smritam/ Yatthu pratyupakaaraartham phalamuddhisya vaa punah, deeyate cha pariklishtham taddaanam raajasam smritam/ Adeshakaale yaddhaanam apaatrebhyascha deeyate, asatkriamamagjnaatam tattaamasamudaahritam/ Stanzas 23-28: Om tatsaditi nirdesho brahmanas - trividhah smritah, Brahmanaastena vedaascha yagjnyaascha vihitaah puraa/ Tasmaadomityudaa -hritya yagjna daana tapahkriyaah, pravartante vidhaanoktah satatam Bahmavaadinaam/ Tadityanabhi sandhaaya phalam yagnatapah kriyaah, daanakriyaascha vividhaah kriyante moksha kaakshibhih/ Sadbhaave saadhubhaave cha sadityetat -prayujyate, prashaste karmani tathaa sacchabdah Partha! yujyate/ Yagjne tapasi daane cha stuitissaditi chochyate, karma chaiva tadartheeyam sadityevaabhidheeyate/ Ashraddhayaa hutam dattam tapassap- tam kritam cha yat, asadityuchyate Paarthah na cha tatpretyano iha/

ADHYAAYA EIGHTEEN- MOKSHA SANYAASA YOGA

Stanzas 1-40: Arjunauvaacha: Sanyaasasya Mahaabaaho! Tatvamicchaami veditum, tyagasya cha Hrisheeksha! Prutthakkeshu nishudana/ Shri Bhagavanuvaacha: Kaamyanaam karmanaa nyaasam sanyaasam kavayo viduh, sarva karma phalatyaagam praahustyaagam vichakshanaah/Tyaajyam doshavadityeke karma poraahurmaneeshanah, yagjnya daana tapah karma na tyaaajyamitichaapare/ Nishchayam shrunume tatra tyage Bharatasatthama, tyagohi purushavyaaghra trividassampra keertitah/ Yagjna daana tapahkarma na tyaaajyam kaaryamevatat, yagjno daanam tapaschaiva paavanaani maneeshinaam/ Yetaanyapi tu karmaani sangam tyaktvaa phalaanicha, kartavyaaneeti me Partha! Nishchitammtamuttamam/ Niyatasya tu sanyaasah karmamo nopavadyate, mohaattasya parityaagah taamasah parikeertitah/ Duhkhamityeva yatkarma kaayakleshabhayaatyajet, na kritvaa raajasam thyaagam naiva tyaga phalam labhet/ Kaaryamityeva yatkarma niyatam kriyaterjunah, sangam tyaktvaa phalamchaiva sa tyaga saatvito matah/ Na dveshta kushalam karma kushale naanushajjate, tyagee satva samaavishto medaavee cchinna samshayah/ Na hi dehabhrita shyakyam tyaktum karmaanya sheshatah, yastu karma phala tyagee na tyageetyabhidheeyate/ Anishtamishtam mishram cha trividham karmanah phalam bhavati tyaginaam pr na tu sanyaasinaam kvachitetya/ Vam chaaitaani mahabaho karanaani nibodha me, Saankhye kritaante proktaana suddhaye sarva karmanaam/ Adhishthaanam tathaa kartaa karanam cha prithagvidham, vivitaascha prithah cheshtaah daivam chaivaatra panchamam/ Shareeravaangmanobhirya karma praarabhate narah, nyaayyam vaa vipareetam vaa sanchaite tasya hetavah/ Tatraivanati kartaaram aatmaanam kevalam tu yah, pashyatya krita buddhitvaat na sha pashyati durmatih/ Yasya naaham krito bhaavo buddhiryaya na lipyate, hatvaapi sa imaan lokaan na hanti na nibadyate/ Jnaanam jneyam parijgnaataa trividhaa

karmachodanaa, karanam karma karteti trividhah karma sangraha/ Jnaanam karma cha kartaacha tridhiva gunabhedatah, prochyate guna sankhyaane yathaavacchrunu taanyapi/ Sarva bhuteshu yenaikam bhaavamavayameekshat, avibhaktam vibhakteshu tad jnaanam viddhi saatvikam/ Prithaktvena tu yad jnaanam naanaabhavaan prithakvidhaan, vetti sarveshu bhuteshu tad jnaanam viddhi raajasam/ Yatthu kritsnapadekasmin karye saktamahaitukam, atatvaarthapadalpam cha tatthaamasamuhaahritam/ Viyatam sangarahitam araaga dveshatah kritam, aphalaprepsunaa karma yatthasaatvikamuchyate/ Yatthu kaamepsunaa karma saahamkaarena vaa punah, kriyate bahusaayaasam tadraajamudaahritam/ Anubandham khayam himsaam anapeksya cha pourusham, mohaadaarabhyate karma yattattaamasaa muchyate/Mukta sangonahamvaadee dhryutsaaha samanvitah, siddha siddhyornirvakaarah kartaa saatvika uchyate/ Raagee karma phalaprepsuh lubdho himshaamakoshuchih, harsha shokaanvitah kartaa raajasah parikeertitah/ Ayuktah praakritah stabdhah shatho naishrutikolasah, vishaadee deergha suutree cha kartaa taamasa uchyate/ Buddhherbhedam dhriteschaiva gunatasrividham shrunu prochyamaanam - asheshena prithaktvena Dhanamjaya/ Pravritthim cha nivrittimcha karyekarye bhayaabhaye, bandham mokshamcha yaa vetti buddhissasa Paathah saatvikee/ Yayaa dharmamadharmamcha kaaryam cha - akaryamevacha , ayadhaavatprajaanaati buhddhissaa Paartha! Raajasee/ Adharmam dharmamitiyaa manyate tamasaavritaa, sarvaarthaan vipareetaamscha buddhissaa Paartha! Taamasee/ Dhrityaa yayaa dharayate nanah praanendriya kriyaah, yogenaapyabhichaarinyaa dhritissaa Paarthah saatvikee/ Yayaa tu dharma kaamaarthaan dhrityaa dhaarayeterjuna, prasangena phalaa kaankdhee dhritissaa Paartha! Raajasee/ Yayaa svapnam bhayam shokam vishaadam madamevacha, na vimunchati durmedhaa dhritissaa Paartha!taamasee/ Sukham tvidaaneem trividham shunu me Baratashabha, abhyaasaadramate yatra duhkhaantam cha nigacchati' Yattadagre saatvikam proktam atma buddhi prasaadajam/ Vishayen - driya samyogaat yattadagremritopamam, parinaame vcishamiva tatsukham raagasam smritam/ Yad agrechaanu baddhe cha sukham mohanamaatmanah, nidraalasya pramaadottham tattaamasa mudaa - ahritam/ Na adasti prithivyaam vaa dvi deveshu vaa punah, satvam prakritijairyuktam adebhisya - tribhiringunaih/ Stanzas 41-60 : Braahmana Kshatriya Vishaamshuudraanaam cha parantapa, karmaani pravibhaktani svabhaava prabhavaigunaih/ Shamo damastavasshoucham ksaantiraarjavamevacha, jnaanam vigjnaanamaastikyam Braahmam karma svabhaavajam/ Shouryam tejo dhritirdaakshyam yuddhechaapy palaayanam, daanameewshvara bhaavascha kshaatram karma svabhaavajam/Krishi goraksha vaanijyam vaishvam karma svabhaavajam, paricharyaatmikam karma shuudrasyaapi svabhaavajam/ Sve sve karmanyabhiratah samsiddhim labhate narah, svakarma niratassidham yathaa vindati tacchrunu/ Yatah pravrittirbhutaanaam eva sarvamidam tatam, svakarmanaa tamabhyarchya siddhim vindati maanavah/ Shreyaan svadharmo vigunah para dharmaatvanushthitaat, svabaava niyatam karma kurvannaapnoti kilbisham/ Sahajam karma Kounteya! Sadoshamapi na tyajet, sarvaarambhaahi doshena dhumenaagniri- vaavritaah/ Asaktabuddhi sarvatra jitaatmaa vigataspuhah, naishkarmya siddhim paramaam sanyaase -dhigachhati/ Siddhim praapto yathaa Brahma tathaapnoti nibodhame, namaasenaiva Kounteyah nishyhaa jnaanasya yaa paraa/ Buddhya vishuddayaa yukto dhrityaatmaanam niyamyacha, shabdaadeen vishayaastyatvaa raaga dveshoupyudasyacha/ Viviktaseveelaghvaashee yatavaakkaaya maanasah, dhyaana yogaparo nityam vairaagyam samupaashritah/ Ahamkaaram balam darpam kaamam krotham parigraham, vimuchy nirmamasshaanto Brahmabhuyaaya kalpate/ Brahma bhutah prasannaat -maa na shochati na kaankshati, samassarveshu bhuteshu madbhaktim labhate paraam/ Bhaktyaa maam abhijaanaati yaavaanyaashchaasmi tatvatah, tato maam tatvato jgnaatvaa vishate tadanantaram/ Sarva karmaanyapi sadaa kurvano madvap - aashrayah, matprasaadaadavaapnoti shashvatam padamavyayam/ Chetasaa sarva karmaani mayi sanyasya matparah, buddhi yogamupaashritya macchittassatatam bhava/ Macchhitta sarvadurgaani matprasaadaattharishyasi, atha chetvamahamkaaraat na shroshyasi vinankshyasi/ Yadyahankaara - maashritya na yotsya iti manvase, middhyaisha vyavasaayaste prakritis -tvaam niyokshyati/ Svabhaavena Kounteya nibaddhasvena karmanaa, kartum necchasi yanmohaat karishyasyavashopitat/ Stanzas 61-66: Ishvarassarva bhutaanaam hriddesherjuna, tashthati, bhaamayassarva bhutaani yaantraaruudhaani Maayayaa/ Tameva sharanam gacchha ssarvabhavena Bharata, tatprasaadaat -paraam shaantim sthaanam paapyasi shaashvatam/ Iti te jnaanamaakhyaatam guhyadguhyamtaram mayaa, nimrisyaitad - asheshena yatheschasi tathaa kuru/ Sarna guhyatamam bhuuyah shrunume paramam vachah, ishtosi

medhridhamiti tato vakshyaami te hitam/ Manmanaabhaava madbhakto madyaajee maam namakuru, maamevaishyasi satyam te pratijaane priyosime// Savadhar -maan parityajya maamekam sharanam vraja, aham tvaa sarva paapebhyo mokshayishyaami maa shuchah/ Stanzas 67-78: Idam te naatavaskaaya naa bhaktaaya kadaachana, na chaashushrushave vaachyam na cha maam yobhyasuuyati/ Ya udam paramam guhyam madbhakteshvabhidhaasyati, bhakrim maya paraam kjritvaa maamedvaishyatyasamshayah/ Na cha tasmanmanushyeshu kashchinme priyakrittamah, bhavitaanacha me tasmaat anyah priyataro bhuvi/ Adhyeshyate cha ya imam dharmyam samvaada maavayoh, jnaanayagjnena tenaaham ishtasyaamiti me matih/ Shraddhhaavaananasuuyascha shrunuyaadapi yo narah, sopimuktassubhaan lokaan praapnuyaat punya karmanaam/ Kacchidetat -chhrutam Paartha tvayaikaagrena chetasaa, kacchhidagjnaana sammohah pranashtaste Dhananjaya/ Arjunavuvaacha : Nashto mohaha smritirlabdhaa tvatprasaadaanmayaachyuta! Sthitosmi gata sandehah karishye vachanam tava/ Sanjayauvaacha: Ityham Vaasudevasya Paarthasya cha mahaatmanah, samvaadamimama shrousham adhbhutam roma harshanam/ Vyaasa prasaadaa -cchrutavaan etad gugyatamam param, yogam yogeshvaraatkrishtaat saakshaatkathayatasvayam/ Raajan! Samsmritya samsmritya rupamadyadbhutam, Keshavaarjunayoh punyam hrishyaami cha muhurmuuh/ Taccha samsmritya rupamatyadbhutam Hareh, vismayo me mahaan Raajan hrishyaami cha punah punah/ **Yatra yogeshvarah Krishno yatra Paartho Dhanurdharah, tatra shreervijayo bhuutih dhruvaaneetir matirmama/**

SHRIMAD BHAGAVAD GITA MAHATMYA

Stanzas 1-23: Dharovaacha: Bhagavan Parameshaana bhaktiravyabhicharini, praarabdhham bhujiyamaanasya katham bhavati he prabho/ Vishnuruvaacha: Praarabham bhujiyamanopi Gitaabhyasa-ratassadaa, sa muktassa sukhee loke karmanaa nopalipyate/ Mahaapaapaati paapaani Gitaadhyaanam karotichet, kvachit sparsham na kurvanti nalineedalamambhasaa/ Gitaayaah pustakam yatra yatra paathah pravartate, tatra sarvaani teerthaani Prayaagaadeeni tatravai/ Sarve Devascha rishayo yoginah pannagaaschaye, gopaalaa gopikaavaapi Naaradoddhhavapaarshadaih, sahaayo jaayate sheeghram yatra Gitaapravartate/ Yatra Gitaavichaarascha pathanam paathanam shrutam, tatraaham nishchitam Prithvi! Nivasaami sadaivahi/ Gitaashrayoham tishthaami Gitaamechottamam griham, Gitaa jnaana -mupaashritya treen lokaan paalayaamyaham/ Gitaame paramaavidyaa Brahma rupaan asham -shayah, artdamaatraaksharaa nityaa sva nirvaachya padaatikaa/ Chidaanandena Krishnena proktaa svamukhor -junam, Vedatrayaa paraanandaa tatvaartha jnaana manjasaa/ Yoshtaadasha japennityam naro nishchala maanasah, jnaana siddhim sa labhate tato yaati param padam/ Paathe samartha sampurne tradardham paathamaaacharet, tadaa godaanajam punyam lavhate naatra samnshayah/ Tri bhaagam pathamaanastu gangaasnaanaphalam labhet, shadamsham japamaanastu Somayaagaphalam labhet/ Ekaaddhhyayam tu yo nityam pathate bhakti samyutah, Rudralokamavaapnoti gano bhutvaa vaseschhiram/ Adyaaya shloka paadam vaa nityam yah pathate narah, sa yaati narataam yaavat Manu kaalam Vasundhare/ Gitaayaa shloka dashakam sapta pancha chatushtayam, dvou treenekam tadardham vaa shlokaanaam yah pathennarah/ Chandralokamavaapnoti varshanaamayutam dhruvam, Gitaapaatha samaayuktomrito maanushataam vrajet/ Gitaabhyasam punah kritvaa labhate muktimuttamaam, gitetyucchhara samyukto mriyamaano gatim labhet/ Gitaartha sharvanaasakto mahaa paapayutopivaa, Vaikuntham samavaap -noti Vishnunaa sahamodate/ Gitaatham dhyaayate nityam kritvaa karmaani bhurishah, jeevanmuktassa vigjneyo dehaante paramam padam/ bahavo bhubhujo Janakaadayah, nirdhuta kalmashaa loke Gitaa yaataah paramam padam/ Gitaayaah pathanam kritvaa maahaatmyam naiva yah pathet, vrithaa paathobhavettasya shrama eve hyudaahritah/ Etammaahaatya samyuktam Gitaabhyasam karoti yah, sa tatphalamaanapnoti durlabhaam gatimaanuyaat/ Sutaauvaacha: Maahaatmyametadgitayaah mayaa proktam sanaatanam, Gitaante cha pathedyastu yaduktam tatphalam labhet/ (Source Varaaha Purana.)

KAAYENA VAACHAA MANASENDRIYAIRA BUDDHHYAATMANAVA PRAKRITESWABHAAVAAT

KAROMI YADYAD SAKALAM PARASMAI SHRI MANNARAAYAMAAYETI SAMARPAYAAMI/